THE DOCTRINE OF THE BIBLE:

OR,

RULES of DISCIPLINE

BRIEFLY

Gathered through the whole course of the Scripture.

BY WAY OF

Question and *Answer*.

Newly Corrected and Amended.

The knowledge of Holy Things is understanding; by it Kings Reign, and Princes establish Justice, Prov. 8, 15.

EDINBURGH,

Printed by the Heir of *Andrew Anderson* Printer to Their most Excellent *Majesty's*, and are to be sold at their Shop on the North side of the Cross: 1693.

To The Reader

Judgements are prepared for ſcorners, Proverbs 19: 29.

For he that will love Life, and ſee good days. Let him refrain his tongue from evil, and his lips that they ſpeak no guile 1 Peter 3. 10.

As you would that men ſhould do to you, ſo do you to them.

He that loveth not, knoweth not God; for God is Love, 1 John 4. 8.

The Doctrine of the Old and New *Testament*.

Question.

What is Doctrine?

A. Precepts for the finding and tracing out of sin.

Q. what is the effect of Doctrine?

A. Faith and obedience.

Q. How manifold is doctrine?

A. Two-fold, either Divine or moral.

Q. Divine as how?

A. In our duty towards God.

Q. Moral as how?

A. In our duty towards our selves and our brethren.

Q How many sorts of men may be called Brethren?

A. Four.

Q. which be they?

A. Such as are of our Parentage; one countrey, one Religion, or of one mind by Friendship.

Q. How is moral Doctrine divided?

A Into rules of duty towards our Superiours, Parents, Kindred, Offspring, Family, and Inferiours.

Q. *How may this duty be infringed?*

A. By violating any of the six last commandments:

Q. *How many ways doth God teach?*

A, Four manner of ways,

Q. *Which be they?*

A. By his Word, by his Works, by his Punishments, and by his Blessings.

Q. *Are these performed always in his own person?*

A. No, but more often by his chosen Ministers.

Q. *Why doth God deal with us by Men, and not by Angels, or speak himself to us?*

A. That he might make experiment of our obedience, and in consideration of our frailty.

Q. *How are they intituled?*

A. By the names of Patriarchs, Captains, Judges, Kings, Prophets, Evangelists, and Apostles.

Q. *Which call you Patriarchs?*

A. The first Fathers of the Church, *Adam*, *Enoch*, *Isaac*, *Jacob*.

Q. *Which call you Captains?*

A. Such as had the leading of the Israelites from *Egypt* to the Land of *Canaan*, and gave direction in the time of Battle, as *Moses* and *Joshua*.

Q. *Which call you Judges?*

A. Such as executed Gods Judgments upon the enemies of the Church, and did administer Justice among his people: as *Ehud*, *Shamgar*, *Sampson*, *Gideon*, *Jephtha*, *Samuel*, &c.

Q. *Which call you Kings?*

A. T[illegible]

A. The anointed of God, and Soveraign Rulers of the People, as *Saul*, *David*, &c.

Q. which call you Prophets?

A. Such as by Inſpiration of the Holy Ghoſt did foretel of the ruin of Sin, and the rewatd of Vertue, and were interpreters between God and Man.

Q. Which call you Evangeliſts?

A. The Writers of the Goſpel of Jeſus Chriſt.

Q. Why are they called Evangeliſts?

A. Becauſe their Works contain the glade tidings of Salvation to all that believe.

Q. which call you Apoſtles?

A. The twelve choſen diſciples of Chriſt.

GENESIS,

Chapter 1. *to* 15.

Queſtion.

WHat *is Creation?*

A. A making a thing of nothing.

Q. Did God Create all things of nothing?

A. He did.

Q. when?

A In the Beginning.

Q. What are you to underſtand by this word Beginning?

A. Not

A. Not from Eternity; but first of all, before all things; in the beginning of time.

Q. Why did Moses *write, In the beginning?*

A. To confute those who maintained, the World had no beginning.

Q. What do we learn by the Creation of the world?

A. As touching the Creator, three things.

Q. Which be they?

A. His Omnipotency in Creating all things of nothing; his bounty, in furnishing the World with all necessary Ornaments; and his love in giving man dominion over all, Ch. 1, 10.

Q. What do we learn as touching our selves?

A. Three things.

Q. Which be they?

A. The observation of a Sabbath; Ch. 2, 2. Humility of mind, in being made of the dust of the Earth, Ch. 2. 3. And reverence which we owe to Marriage.

Q. Why ought we to reverence Marriage?

A. Because it was instituted by God himself in Paradise, Ch, 2. 23.

Q. How ought a man to love his wife?

A. As himself, being Flesh of his Flesh.

Q. Where was man placed after his Creation?

A. In Paradise,

Q. Did

Q. Did he continue there?

A. No, he fell.

Q. How?

A. By the malice of the Devil, and his own Wilfulness.

Q. What was his sin?

A. Disobedience.

Q. How did God punish him?

A. He cursed him, and his posterity, wherein he shewed his Justice, Ch. 3. 13.

Q. How did he comfort him?

A. By promising forgiveness by the seed of the Woman, *Christ Jesus*, Ch. 3, 11.

Q. What did that shew?

A. His Mercy.

Q. How many ways did the curse of God extend upon Adam?

A, Four manner of ways.

Q. Which be they?

A. First, the Earth was made Barren for his sake; Secondly, his Posterity as well as himself became bond men to Hell; Thirdly, all the days of his Life he was to eat his Bread with the sweat of his Brows; And fourthly, he was thrust out of Paradise.

Q. How was Eve punished?

A. Two manner of ways.

Q. Which be they?

A First, to bring forth her Children in sorrow; and secondly to live in subjection to her husband.

Q. Ho

Q. *How was the Serpent punished?*

A. Three manner of ways.

Q. *which be they?*

A. First, he was made the most cursed of all Creatures; secondly, he was to go upon his Belly, and thirdly, to eat the Dust of the Earth.

Quest. *What was the second Sin of the World?*

A. Murder.

Q. *who committed it?*

A. Cain.

Q. *upon whom?*

A. Upon his Brother *Abel*, Ch. 4: 8.

Q. *What was the cause?*

A. Envy.

Q. *why?*

A. Because *Abels* sacrifice was accepted, and *Cain's* was not, ch: 4: 4: 5.

Q. *Why did not God accept* Cain's *Sacrifice?*

A. Because he did it more for custom than for Conscience.

Q. *Who taught them to Sacrifice?*

A. Their Father *Adam*:

Q. *How could he do that, and the* Law *not given?*

A. The Law of God is twofold: Natural, imprinted in mans Heart, and Traditional, pronounced from God, and written in the Bible:

Q. *Which of these two had* Adam?

A. The first.

Q. *what was the punishment of* Cain *for killing his brother Abel?*

A.

A. He was curſed of God, and condemned for a Runnagate.

Q: VVhom did God raiſe after the death of Abel *to build his Church upon?*

A: His brother *Seth*, ch: 4: 25.

Q: *Did the example of* Cain's *puniſhment prevail with the ſucceeding ages to beware of ſin?*

A: No; as the World grew in years, ſo it grew in iniquity.

Q: In what manner?

A. It was wholly corrupt, and full of cruelty, ch: 6. 12.

Q: By whom did God reprove them?

A: By *Noah*.

Q: How?

A: In making it known he would drown the World, by his preparing of the Ark.

Q were the People reformed?

A. No, they laughed at it, and remained ſecure till the waters came upon them?

Q. *were they all deſtroyed?*

A. All but *Noah*, his Family; and ſome others, for the preſervation of their kind.

Queſt. *What moved God that he would not ſpare ſo much as the bruit Beaſts?*

A, His deteſtation of ſin, ch. 6. 7.

Q. Who was the firſt figure of Chriſt?

A. Enoch.

Q. *How was he a figure of Chriſt.*

A. In being taken Body and Soul up into

into Heaven, as Christ was, ch. 5. 24.

Q. Who was the first figure of the Church?

A. Abel.

Q. Who was the second.

A. Noah, preserved in the Ark.

Q. What did his preservation testify?

A, The love of God towards his Church.

Q. What did the tossing of the Ark by the waves signify?

A, The persecution that the Church should suffer.

Q. Wherein did the mercy of God appear?

A, In causing the waters to fall.

Q. Wherein did the zeal of Noah *appear?*

A, In giving thanks for his deliverance, as soon as he set foot upon dry ground, ch. 8. 20.

Q. How did Noah *afterwards offend?*

A. By Drunkenness, ch. 9. 21.

Q. Who covered his Fathers shame?

A. Shem and Japhet.

Q. What received they for it?

A. Their Fathers Blessing, ch. 6. 26.

Q. Who made a mock of his Fathers Infirmity, and did not seek to cover it?

A, Cham.

Q. What was his reward?

A. His Fathers curse, ch, 9. 25.

Q. How did God plague his Ambition?

A. By confusion.

Q Where?

A, At

A. At the building of the Tower of *Babel*, where all the People purchased this displeasure of Almighty God.

Q. *By whom did they discover their displeasure?*

A. By the Faith of *Abraham*, ch. 12.3.

Q. *How?*

A. In his seed all Nations were Blessed.

Q. *In what degree of kindred was* Abraham *and* Lot?

A. *Lot* was his Brother *Haran's* Son.

Quest. *Did they agree together like Brothers?*

A, Yes, till they grew rich.

Quest. *Who was the cause they fell out?*

A. Their Herdsmen.

Quest. *After the quarrel was known, did their Masters (as men of our Age) seek to be revenged one of another?*

A. No; they gave gentle words, and sought means how to prevent the like inconveniency.

Quest. *How was that?*

A. They departed, and dwelt asunder, ch. 13. 7.

Quest. *But with that separation did their love decay?*

A. It was still constant and brotherlike.

Quest. *How did that appear?*

A. In that, (afterward) when *Lot* was taken Prisoner in the company of the Kings of *Sodom* and *Gomorrah*, *Abraham* with a band of men rescued him, and set him free, ch. 14. 15.

Quest. *Did* Lot *then dwell in* Sodom?

A, He did. Q. *Why*

Q. *Why, that was a dangerous place, though pleasant?*

A. True; so are all places where wickedness abounds.

Q. *Yet Lot was a righteous man?*

A. He was; but he suffered as the wicked did, for being in company with them.

Q. *How was that?*

A. He was taken prisoner (as I said before) with the irreligious Kings: going in aid with them against their Enemies.

Chapter 15, to 23.

Q. *Who was Abraham's wife?*

A. Sarah.

Q. *Whose daughter was Sarah?*

A. The Daughter of *Haran Abraham's* Brother.

Q. *Was it lawful for Abraham to marry his Brothers Daughter?*

A. It was, God permitting it for the repeopling of the World.

Q. *How did she offend when she perceived herself barren?*

A. By using unlawful means to raise seed to her husband. ch. 16. 2.

Q. *How was that?*

A. By sending *Hagar* the maid to his bed.

Q. *How did God plague her for it?*

A. Her maid despised her, and triumphed

umphed over her in her own house, ch. 16: 5.

Q: *What other sin followed in the neck of her first?*

A: Wrath:

Q: *How?*

A: She obtained license of her Husband to be revenged upon *Hagar.*

Q: *In what manner was she revenged?*

A: She thrust *Hagar* and her Child out of doors,

Q; *whither went* Hagar *?*

A: Into the Wilderness.

Q: *Had she no friends to go unto?*

A: None at all; she was a poor servant, and a stranger.

Q: *To whom did she appeal?*

A: To God.

Q. *Did he relieve her?*

A. Yes.

Q. *What learn we by that?*

A. That God rejecteth no estate of persons in their miseries, if they call upon him, ch. 16. 10.

Q: *How ought Servants that have offended, to behave themselves?*

A: As *Hagar*, that was commanded by the Angel, to return and submit her self.

Q: *was* Sarah *barren still?*

A: No, God gave her a Son in her old Age.

Q: *What was his Name?*

A: *Isaac*

A: *Isaac*; and this was he in whom the Covenant was made.

Q: *what was the sign of the Covenant?*

A: Circumcision, or the cutting off the fore-skin.

Q: *what is signified by that?*

A: The casting away the lewd affections of our hearts, if we mean to be made partakers of Gods mercy, ch: 17. 10.

Q: *were none partakers of the Covenant but such as might be Circumcised?*

A: Yes, women; because under the name of man both sexes are comprehended.

Q. *what was* Hagar's *Sons name?*

A: Ishmael.

Q: *Did not the Covenant belong to him as well as to Isaac, he being of the seed of* Abraham?

: No.

Q: *were there two Covenants then, that God blessed him so?*

A: Yes, there were two Covenants made.

Q: *which be they?*

A: The one eternal, made to the children of the Spirit; the other temporal, made to the children of the Flesh.

Q: *what is the eternal Covenant?*

A. That from *Isaac* should come the Messias.

Q: *what is the temporal Covenant?*

A. That

A. That from *Ishmael* should spring a mighty Nation, even 12 Princes, ch. 17. 20.

Q: *Where was* Abraham *now seated?*

A: In Canaan.

Q: *What temporal blessing did God bestow upon him?*

A: He was exceeding rich.

Q: *How did he imploy his riches?*

A: In hospitality, and other good deeds.

Q: *Wherein appeared his hospitality?*

A: In using strangers and travellers kindly.

Q: *What strangers?*

A. The three Angels in the shape of men.

Q: *How did he entertain them?*

A. First, he ran out to entertain them, then he intreated them to rest in his tent, and last of all he feasted them.

Q: *Do rich men in these days follow the example of* Abraham, *in using friendly hospitality towards travellers and poor men?*

A. No; the most part of them, in stead of running out to meet the poor (when they see them coming) rather turn their backs upon them, and run from them; and for entreating them to stay, with churlish & crabbed words, rate them from the doors; and in stead of feasting and refreshing them, let them

them depart weary, and with empty ſtomachs.

Q. *How did the Angel requite* Abraham?

A: He told him joyful news concerning the birth of his ſon *Iſaac*, and what the purpoſe of God was toward *Sodom* and *Gomorrah*.

Q. *What was the purpoſe of God toward* Sodom?

A. Utterly to deſtroy it for ſin:

Q: *Did* Abraham *pray for it?*

A: Yes; in ſuch zealous manner, as had there been found ten Godly perſons in it, the City had been ſaved, ch. 18. 32.

Q: *Why did* Abraham *pray for it?*

A. Firſt, in regard of his brother *Lot*, that dwelt there; and then in regard of humanity, for that it grieved him ſo many people ſhould be deſtroyed.

Q: *What did that ſignifie?*

A. That *Abraham*, as all Gods people ought to be, was of a pitiful mind, even towards Infidels.

Q: *What ſo incited Gods vengeance againſt the prayer of* Abraham?

A: The continual cry of Sin, aſcending out of *Sodom* and *Gomorrah* into the ears of God; whereby we learn, that Sin is a continual Cryer againſt us, ſo long as we let it dwel among us, ch. 19. 13.

Q: *Was all the City then deſtroyed?*

A: All

A: All but *Lot*, his Wife, and two Daughters.

Q: *What was the Commandment that God gave him at his departure from the City?*

A: Not to look back.

Q: *Was the Commandment kept?*

A: No; Lot's Wife brake it.

Q: *What was her punishment?*

A, She was turned into a Pillar of Salt, ch. 19, 26,

Q: *What moved her to look back?*

A: Her fond desire to think she should forego her wealth, and so pleasant a place

Q: *What do we learn by that?*

A: That no care of Earthly things (be they never so glorious) must hinder us from obeying Gods Commandments.

Q *How was the City destroyed?*

A. With Fire and Brimstone from Heaven, ch. 19. 24.

Q: *Where did Lot remain afterward?*

A. In the Mountains.

Q *What Sin did he fall into whilst he was there?*

A Drunkenness:

Q *What next?*

A Incest.

Quest. *what doth that prove?*

A. That one Sin begets another.

Q. *How was* Lot *Incestuous?*

A. By lying with his own Daughters:

Q. *Who tempted him thereunto?*

A. They

A. They, when they had made him Drunk;

Q. What was Gods punishment for that Sin?

A: The Nation that came by that conception, was a curſed Generation.

Q. What Generation was that?

A. The Moabites and the Ammonites, ch: 19: 37.

Chapter 20, to 34.

Queſtion.

WHo had like to have wronged Abraham *by taking his Wife?*

A. King *Abimelech.*

Q. How was he prevented?

A. God threatned him with Death, ch. 20: 3.

Q. Did he upon that deliver her back to her husband?

A. He did.

Q what learn we by that?

A. Two things.

Q. Which be they?

A. Firſt, that God will puniſh adultery, and next, the very Heathen's abhor the breach of Wedlock, ch. 20. 5.

Q. How did God try Abraham's *Faith?*

A: By bidding him Sacrifice his only Son *Iſaac* ch. 22. 2.

Q: Would he have done it?

A. Yes, but that an Angel ſtayed his hand.

Q. How

Q. *How was his Faith rewarded?*

A. God renewed his Covenant once again, and told him, for that deed he would multiply his seed on Earth, like the sand on the sea-shore,

Q: *What vertue did God farther prove in* Abraham?

A, His Patience.

Q. *How?*

A. In taking his Wife *Sarah* from him.

Q. *Yet he mourned for her death?*

A. That was the weakness of the flesh; but his Soul was glad in that he knew she lived Eternally, ch. 23. 2.

Q. *What other vertues had* Abraham?

A. Uprightness of mind.

Q. *Wherein did that appear?*

A. When *Aphron* the Hittite offered him a piece of ground to bury the dead, he would not take it before he had payed the price of it, ch. 23. 13.

Question, *Is that modesty observed now a days?*

A: No; many will be so far from giving their Neighbours the worth of their goods, as they will seek by deceit, couzenage, and violence to pull them from them wrongfully, and for nothing.

Q. *What was* Abraham's *care for* Isaac *when he came to age?*

A: To provide him a vertuous wife, ch. 24. 4.

Q: *Was he ruled by his Fathers appointment?* A. He

A. He was.

Q: *What did he ſhew in that?*

A: A noble preſident of Obedience to all Sons, to follow the Counſel of their Parents in chuſing them wives; and not their own inordinate deſire.

Q: *Whom did* Abraham *ſend about this buſineſs?*

A: His chief Servant, ch: 24. 2.

Q: *How did he proceed in it?*

A. As with prayer, that he might ſpeed well; and thankſgiving afterwards, for his ſucceſs.

Q: *What other good properties was in that Servant?*

A: He would not eat, when he came to his journeys end, before he had done his maſters meſſage.

Q: *What may Servants learn by this?*

A: To regard more their Maſters buſineſs, than their own pleaſures, ch. 24 33.

Q: *Whoſe* Daughter *did he chuſe for his Maſters Son?*

A. *Rebecca*, the daughter of *Bethuel*.

Q. *When her parents heard the requeſt of* Abraham, *did they preſently give their daughter to* Iſaac?

A: No; they aſked counſel of God firſt, and then the Maids conſent.

Q. *What is to be learned from thence?*

A. As children ought not to match without their Parents Conſent; So Parents ought not to match their children with-

without their Consent, ch, 24, 58.

Q: *After* Isaac *and* Rebecca *were Married, what Issue did God give them?*

A: Two Sons, *Esau* and *Jacob.*

Q: *What was Esau's undoing?*

A: The lust of the flesh.

Q. *Wherein?*

A He sold his birth-right for pottage.

Q: *What over-sight was that?*

A: An over-sight that many worldly men run into.

Q. *What is that?*

A. Preferring of Trash before the rich Graces of God, ch. 25, 33.

Q. *What did that negligence loss him else?*

A. His Fathers Blessing.

Q. *What was the Reason?*

A Because not regarding his earthly Patrimony, God likewise suffered him to lose the Benefit of his heavenly inheritance, which was Spiritual Benediction,

Q. *Did Esau at the last see his own Error?*

A, No, but ran into Error:

Q. *How?*

A, By, hating his brother *Jacob* ch 27. 41.

Q *What was the vertue of* Jacob?

A. Patience, in giving place to his Brothers rage, and going to seek his fortune in another Country.

Q, *Whither went he?*

A, To *Haran*, to his Uncle *Laban*.

Q. *What were his vertues there?*

A: Diligence, in doing his Uncles service; and fidelity, in not deceiving him.

Q. *How did God deal with* Laban?

A: He prospered him for *Jacobs* sake.

Q: *What were* Labans *vices?*

A. Ingratitude and Oppression.

Q. *How was he ungrateful?*

A, In upbraiding *Jacob* for his good Services.

Q, *How did he oppress him?*

A: In trebbling his Servitude by Fraudulent and Crafty means.

Q. *Did God deliver* Jacob *at last?*

A, Yes; as he will all others that trust in him, though a while he seem to be far from them.

Q, *What was the reward of* Jacob's *patience and true service in the end?*

A. Whereas when he came from his Fathers house, and had but one coat on his back, and a staff in his hand; at his return he was the husband of two wives, the master of many servants, and the owner of much treasures, and divers herds of cattel, ch. 30. 34.

Q. *Did not* Jacob *fear to return into his own Country, knowing that his brother* Esau *was his enemy.*

A. No.

Q. *Why?*

A. Because he knew God, that had Com-

commanded him to go, would defend him.

Q. *How did his Brother* Esau *receive him?*

A. Lovingly, and like a Brother.

Q. *What was the vertue of* Esau *in that?*

A. He thought it a base and unnatural thing to keep envy always in his stomach towards any one, much less towards his own Brother, 33. 4.

Chapter 34. to 50.

Question.

HOw many *Sons had* Jacob?

A: Twelve.

Q. *Which of those Twelve was a figure of Christ?*

A. Joseph.

Q. *Wherein?*

A. In being sold by his own Brethren?

Q. *What learn we by that?*

A. That in all ages after God had promised the Messias to *Adam*, he never ceased by word or deed to signifie his coming.

Q. *Why did* Jacob's *Sons sell their Brother* Joseph?

A, For malice, in that *Joseph* prophesied by Dreams, his brothers should be his servants, and bow unto him.

Q. *What other sins did they run into besides?*

A, Mur-

A Murder and Diſſimulation.

Q. *How?*

A. They intended to have ſlain their brother; but that *Judah* diſſwaded them, ch. 37. 26.

Q. *How did they diſſemble?*

A. In telling their Father, that their Brother was ſlain by wild Beaſts, chap. 37. 32.

Q. *What was the fruit of theſe ſins?*

A. They procured diſquietneſs of Conſcience in themſelves, and tears to their old Father, whom they ought rather to have comforted. ch. 37. 34.

Q. *Did this policy of theirs the more prevent the ſubjection which they feared?*

A. No; God proſpered *Joſeph*, and gave him favour in the Court of *Egypt*.

Q. *With whom?*

A. With *Potiphar*, *Pharaohs* chief Steward.

Q. *How did* Joſeph *ſhew himſelf there to be the ſervant of* God?

A. In reſiſting the luſt of *Potiphars* Wife.

Q. *What is the nature of luſt being reſiſted?*

A. It grows impudent and outragious, ch. 39. 14.

Q. *Shew an inſtance?*

A. *Potiphars* Wife, when ſhe ſaw *Joſeph* would not yield to her, accuſed him; that he would raviſh her.

Q. *Did* God *ſuffer her accuſation to take effect?* A. Yes

A. Yes; *Joseph* was impriſoned.

Q. *He being guiltleſs, why would God ſuffer that plagule to be laid upon him?*

A. For two Cauſes.

Q. *Which be they?*

A. Firſt, that by this ſtrange deliverance he might have great cauſe to glorify his name; and ſecondly, to make his lewd diſgrace a cauſe of his higher promotion.

Q. *How was* Joſeph *delivered?*

A. By interpreting the Kings dream.

Q. *How was he advanced?*

A. He was made ruler over all Egypt.

Q. *What was the plague God laid upon his Brethren for ſelling him?*

A. They were oppreſſed with a mighty famine, ch. 41. 54.

Q. *Whither came they for ſuccour?*

A. To their Brother unknown.

Q. *What reverence did they ſhew unto him?*

A. They kneeled unto him, and called him Lord, ch. 44. 16.

Q. *What vertue do we learn by the example of* Joſeph, *in this his high Authority?*

A. Three.

Q. *Which be they?*

A. Charity, Clemency, and Humility.

Q. *How was he Charitable?*

A. He relieved his Father and Brothers with Corn freely, and without recompence, ch. 45. 25.

Q. *How was he Gentle?*

A. In pardoning the wrongs that his Brother had done him. ch. 45. 5.

Q. *Wherein was he humble?*

A. In not despising his Father and Brothers (poor shepherds of *Canaan*) though himself was the second Person in *Egypt*, and in sending for his Father to be partaker of his Happiness.

Q. *Did* Jacob *come thither?*

A. Yes, and there died.

Q. *What do we learn by his death?*

A. To desire of God to die as he did?

Q. *How was that?*

A. Praying, Blessing; and rehearsing the gracious Benefits of God, ch. 48. 34. 39.

Q. *What zeal had* Pharaoh *(being an Infidel) towards his Idolatrous Priests, more than many Christians now adays have towards the true Ministers of the Eternal God?*

A. He did not diminish their Church living, ch. 47. 22.

The end of Genesis?

EXO

EXODUS.

Chapter 1. to 14.

Question.

WHy did God bring the house of Israel into Egypt?

A. For two causes.

Q. Which be they?

A. First, to shew the truth of his word: for he had said to *Abraham*, they should be strangers from the land of *Canaan*, the space of four hundred years, and suffer much oppression, *Gen.* 15. 13. Secondly, to fit occasion to shew his love towards them, and the better to train them up in the knowledge and fear of him.

Q. *How came it to pass that they were oppress in* Egypt, *considering the good entertainment which they had at first?*

A. The continuance of time had worn out the fame and remembrance of *Joseph*, by reason that many Kings had reigned since the first *Pharaoh*, and now the Children of *Israel* were mightily increased.

Q. *How were they increased?*

A. From seventy Persons (for that was the whole number of them at their first coming) to many hundred thousands.

Q. *Did that make the King repine against them?*

A. Yes.

Q. Why?

A. For two causes.

Q. *Which be they?*

A. First, in regard of their Religion and next, fearing least their multitude would endanger his Government, ch. 1, 10

Q. *How did he seek to suppress them?*

A. Two manner of ways.

Q. *Which be they?*

A. First, in making slaves of them and next, in going about to murther their men Children.

Q. *Wherein consisted their servitude?*

A. In making of brick, carrying burdens, and other slavery, ch. 1, 14

Q. *How did* Pharaoh *go about to murder their men Children.*

A. Two manner of ways.

Q. *Which be they?*

A. First, secretly, in commanding the Midwives (at their hour of birth) to destroy them; but they not obeying

his command, he fell secondly into a more open and violent practice.

Q. *How was that.*

A. He commanded his own People, that whensoever they heard of the birth of an Hebrew man child, they should take it from the Mother, and cast it into the River, ch. I. 15.

Quest. *How durst the Midwives disobey the Kings Edict?*

A. Because (as all Gods servants ought to do) they feared God more than any Earthly Person.

Quest. *was the number of the People (by these cruel proceedings) lessened and diminished?*

A. No; the more they vext them; the more they multiplied, ch. I. 12.

Quest. *What do we learn by this?*

A. That no tyranny can extinguish the Church of God.

Quest. *How did God divert the Malice of* Pharaoh?

Q. In causing him to cherish and bring up, even in his own Court, that Hebrew Child, which afterward proved to be his destruction, and the deliverance of the Children of *Israel.*

Quest. *Who was that?*

A. Moses.

Q. *How was he preserved?*

A. When his Mother hid him three months from the tyranny of the King, and could hide him no longer, she put

him into a basket made of Reeds, and set it by the River side.

Quest. *What became of him there?*

A. King *Pharaoh's* Daughter walking that way found him, and put him to be nursed of his own Mother, ch, 2. 3.

Quest: *What appeareth in this?*

A. The providence of God.

Quest. *wherein?*

A. In that no humane policy can hinder that which he hath once determined.

Quest. *what was the first crosse that God laid upon* Moses *when he came to age?*

A. The killing of an *Egyptian*, for which he was forced to fly.

Quest. *whither?*

A. Into the land of *Midian*.

Q. *who succoured him there?*

A, *Jethro*, and gave him his Daughter in Marriage.

Quest. *what trade of life did* Moses *use?*

A, Keeping of Sheep.

Quest. *How did God appear to* Moses?

A. In a fiery bush, ch, 3, 2.

Q. *Did the bush burn?*

A. Yes, but it did not consume.

Quest. *In that sense what doth it represent unto us?*

A, The Church of God, which suffer persecution, but never subversion.

Quest. *wherefore did God appear unto Moses?*

A, To send him forth for the deliverance of his People.

Quest.

Queſt. *What moved him thereunto?*

A. Two things.

Q. *Which be they?*

A. The remembrance of his Covenant made with *Abraham*, and the ſighs and cryes of the poor Iſraelites, that daily pierced the gates of Heaven, ch. 2. 23.

Q. *What comfort do we receive from hence?*

A. An Aſſurance that God will hear our prayer in time of our affliction, if we call to him.

Queſt. *Did* Moſes *obey the Commandment of God about his return in* Egypt?

A. At the firſt he was doubtful.

Q. *Wherein?*

A. Of his own ſufficiency, and Incredulity of the People.

Q. *How did God ſtrengthen him?*

A. By joyning *Aaron* to aſſiſt him: and giving them power to confirm their meſſage by working of miracles.

Q. *How did the People receive their meſſage?*

A. With attentive ears.

Q. *What vertues do we learn of the people after they had heard the words of* Moſes?

A. Two.

Q. *Which be they?*

A. Faith, in that they believed what he ſaid; and thanksgiving, in praiſing God, ſince it pleaſed him to look upon their tribulation, ch. 4. 31. Q. *Wha*

Q. *what vices are we admoniſhed to beware of by the example of* Pharaoh ?

A. Obſtinacy of heart, in contemning the preaching of *Moſes*.

Q. *In how many reſpects was* Pharaoh *obſtinate* ?

A, In four reſpects.

Q. *Which be they* ?

A, Firſt, in not granting *Moſes*'s requeſt. Secondly, in comparing the power of Sooth-ſayers and Conjurers with the power of God, Chap, 7. 11, Thirdly, by imputing the deſires, which Gods people had to ſerve him (as the wicked always will) to be nothing elſe but a diſpoſition in them to be idle, chap. 5. 8. Fourthly, not only in retaining them ſtill in his Countrey, but doubling their ſervitude, ch, 5, 6.

Q. *How was this obſtinacy plagued*?

A, With ten ſeveral kinds of Plagues,

Q, *Which be they* ?

A, Firſt, the turning of water into Blood. Secondly, multitude of Frogs. Thirdly, turning of duſt into lice. Fourthly, ſwarms of Flies, Fifthly, death of Cattel. Sixthly Scabs and Bliſters. Seventhly, Thunder, Lightning, and Hail. Eightly, Graſhopers and Catterpillars. Ninthly, Darkneſs, Tenthly. the death of the firſt born.

Q. *For all theſe plagues, did* Pharaoh *never repent* ?

A, Yes, feignedly.

Q. How

Q. *How was that?*

A. So soon as Gods hand was removed by the Prayer of *Moses*, he presently returned to his former obstinacy.

Q. *In the prosecution of these plagues, what do we learn touching the person of God?*

A. Two things.

Q. *Which be they?*

A. His justice upon his Enemies; and his mercy and loving Favour towards his People.

Q. *Wherein appeared his mercy towards his people.*

A. In saving them, their Cattle, and that part of *Egypt* where they inhabited, free from the touch of any of those former plagues, ch, 8. 22.

Q. *Why did not* Moses *submit unto* Pharaoh, *when he was content to let the people go, but stayed their Cattle?*

A. Because (like a faithful Minister of the Lord) he would remit no part or parcel of his charge.

Q. *Was it part of his charge to take the Cattle with him?*

A. Yes.

Q. *Wherein?*

A. In that they could not Sacrifice without them, ch. 10. 26.

Q. *In the night before his departure, what did the Lord institute?*

A. The Sacrament of the Pass-over.

Q. *What was that?*

A. A Lamb without blemish.

Q. *The Lamb was a sign; but was the the thing signified?*

A. The Angel of the Lord, that passed over the Houses of the Israelites, and struck the first-born of the *Egyptians* with sudden death, ch. 11. 4.

Q. *What doth this prefigure unto us?*

A. The Sacrifice of the true Paschal Lamb Christ Jesus, by whom all the Faithful are delivered from the bondage of Hell, as the Israelites were (upon the institution of the Pass-over) from the bondage of *Egypt*.

Q. *How many things do we learn as touching the presence of God in the instance of the Children of Israels departure?*

A. Three.

Q. *which be they?*

A. First, his mercifulness in sparing the Israelites, and smiting the Egyptians. Secondly, his Justice, in forcing the Egyptians to give the Israelites treasure, and apparel, as a satisfaction for their former servitude, which hitherto they had exacted of them for little or nothing. Thirdly, the continuance of his favour towards them, that doth not only deliver his people out of danger, and leave them, but protects them still.

Q. *How did that appear?*

A. In guiding them by night with a pillar of fire, and covering them by day with a cloud, ch. 13. 21.

Q. How

Q. *How many things do we learn as touching the Persons of the* Israelites?

A. Two things.

Q. *which be they?*

A. The charge which God gave unto them and their watchfulness.

Q. *what was their charge?*

A. To teach the Benefits of God to their Posterity.

Q. *Wherein consisted their watchfulness.*

A. In that they attended all night for the hour of their departure, ch. 12. 30.

Q. *what do they give us to understand by that?*

A. This, that as they minutely waited upon the Lord for their deliverance out of Bondage, to go to the *Earthly Canaan*; so ought we continually to attend and make our selves ready for our passage out of this miserable World, to the Heavenly *Canaan* of perpetual joy and happiness.

Chapter 14. to 40.

Question.

AFter *Israels departure, what vice do we note survived in* Pharaoh?

A. Inveterate malice, which seldom dyes, but with the ruin of him in whom it abides.

Q. *How did it break forth?*

A. By

A. By preparing a mighty hoſt to follow the Iſraelites, ch, 14. 6, 7. 8.

Q. For what intent?

A, To be avenged upon them, and quite deſtroy them.

Q. How did he proſper?

A. As all malicious perſons commonly do.

Q. How was that?

A. He, and his malice periſhed in the place, where he thought to have been their overthrow.

Q. Where was that?

A. In the red Sea.

Q. What was the ſin of the People in this place?

A. Weakneſs of Faith.

Q. How was that?

A. Notwithſtanding their ſtrange deliverance of late, yet when they ſaw the red Sea before them, and the Egyptians upon their backs, they began to diſtruſt the power of God, and to rail upon *Moſes*.

Q. How were they delivered?

A. *Moſes* divided the waters, and they paſſed thorow, ch, 14. 21.

Q. How was God honoured by Pharaoh?

A. As he will be by his Enemies in their deſtruction.

Q. How many times did the Iſraelites murmur againſt God, before he puniſhed them?

A. Four times:

Q. Which be they?

A: Firſt, at the red Sea, chap, 14.

21: Secondly, at the waters of *Marah*, ch. 15. 24. Thirdly, when they wanted flesh, chap, 12. 16. 13. 14. Fourthly, when they wanted water, ch. 17. 6.

Q. *What do we learn thereby?*

A. The Long sufferance of God towards sinners.

Q. *How did God deliver them at all those times?*

A. With great admiration.

Q. *How was that?*

A. At the first time he divided the red Sea; at the second, he made the bitter waters sweet; at the third, he gave them Quailes and Manna from Heaven; at the fourth, he made a fountain of water for to gush from out of the hard rock.

Q. *How did they offend the fifth time?*

A. More grievously than before.

Q. *How was that?*

A. They made a golden Calf, and Worshipped it for God.

Q. *What moved them to make the likenels of a Calf, rather than any other Creature?*

A. The corruption which they had learned among the *Egyptians*, who did Worship Oxen and Kine.

Q. *Did God punish them?*

A. Yes, (and time, I think) when they did utterly forsake him.

Q. *What was their punishment?*

A. Three thousand of them were slain with

with the Swords of their own Brethren, ch. 32. 28.

Q. *Would not God utterly have destroyed them?*

A, Yes, but for the prayer of *Moses.*

Q. *What was his prayer?*

A, He desired his name might be rather blotted out of the Book of Life, than God should quite root out that Nation, ch. 32. 33.

Q. *What do we learn by that?*

A. The love and care which all good Magistrats ought to have over their people?

Quest. *Where was* Moses *when this offence was committted?*

A. Upon mount *Sinai.*

Q. *Was not his absence in some sort cause of their Idolatry?*

A. Yes.

Q. *What gather you by that?*

A. That the want of good Guides makes men run into error.

Q. *What did* Moses *upon Mount* Sinai?

A. He went to receive the Law.

Q. *How was the Law given?*

A. In thunder and lightning, ch. 19. 16.

Q. *Why was it given in such terror?*

A. That the People might the more reverence him that gave it.

Q. *What is required of his People before they come to receive the Law?*

A, Two

A, Two things, ch, 19. 10. 11.

Q. What be they?

A. To ſanctifie themſelves for four days ſpace, and not to touch the skirts of the Mountain.

Q. What do we learn by theſe two things?

A. Not to come to hear the Word of God with corrupt hearts, nor to pry farther into his ſecrets than we are limited.

Q. what is generallly commanded by the Law?

A, That we ſhould love God with all our Souls, and our Neighbours as our ſelves.

Q. what is particularly forbidden in the Law?

A. Murther, curſing, eſpecially our Parents, ch. 21. 17. Cruelty towards ſervants, chap, 31. 15. Not to do hurt, but to make ſatisfaction, chap. 22. 15. Fornication, chap, 22, 16. Witchcraft. Bugery or carnal copulation with beaſts, chap, 22. 19. Idolatry, chap, 22. 20. Oppreſſion againſt Widow or Stranger, verſe 21. 22. All kind of uſury, chap. 22. 25. All railing and evil ſpeaking, eſpecially againſt Magiſtrates, becauſe to ſpeak againſt them, is to ſpeak againſt God, chap, 22, 28. All falſhood, chap. 23. 2. All unlawful detaining of our Neighbours goods, ch. 23. 3. All taking of bribes, ch, 23. 8. All perjury

ry, and whatsoever else may infect the soul, or offend God.

Q. What is the reward of these sins?

A, Death.

Q. Such as were pardonable, how were they pardoned?

A, By offering sacrifice.

Q. *What Doctrine do we learn by the sacrifice of the Jews?*

A, Four points of Doctrine.

Q. *Which be they?*

A. First, their thankfulness, to shew all that they had came from God. Secondly, their obedience, to shew they were willing to obey God. Thirdly, their humility, to signify that what was done to the thing offered, the offerer had deserved; Fourthly, their hope, to shew their Sacrifices did figure the death of Christ, whereby their passage into Paradise, from whence they were expulsed might be opened to them again.

Q. Are such Sacrifices to be used by Christians?

A, No.

Q. *Why?*

A. Because they are abolished by the death of Christ, and his all-sufficient sacrifice.

Q. What else do we learn in this Book of Exodus?

A. Two things.

Q. Which be they?

A. The election of the Magistrates; and

and the order God ſet in his Church

Q. what kind of men ought Magiſtrates to be?

Q They ought to be adorned with four ſpecial graces.

Q. Which be they?

A. Courage, fear of God, Juſtice, and a mind free from covetouſneſs, ch, 18 21,

Q. How muſt they adminiſter Juſtice?

A. To all Perſons, and at all times.

Q. Whom did God chuſe for his ſervice in his Temple?

A. The Levites.

Q: What kind of men muſt thoſe be?

A: Such as have imprinted upon their breaſts knowledge and holineſs, ch. 28. 30.

Q: Whoſe gift is the knowledge of handi-crafts?

A. The gift of God.

Q. Why?

A. Becauſe he firſt taught them.

Queſt. To whom?

A, To *Bezaleel* and *Aholiab.*

Queſt. To what end did he teach them?

A, For the furniſhing of the Temple.

Queſt. Who provided them ſtuff for to work upon?

A, The People.

Q, In what manner?

A, In ſuch abundance as *Moſes* commanded them to leave off?

Queſt, What do we learn by it?

A, Wil-

A, Willingneſs to ſerve God with our temporal goods, ch. 36. 6.

Q. With whom did Iſrael fight their firſt Battel, after they came into the Wilderneſs:

A. With the Amalekites.

Q. How long did they prevail?

A. So long as *Moſes* held up his hands and prayed; but when he let them fall, the Amalekites prevailed, ch. 17. 11.

Q. *What doth that teach us?*

A. Two things.

Q. *Which be they?*

A. The effect of Prayer; and that we ought not to faint in Prayer; leſt with the falling of our hands, we fall in our Requeſt.

LEVITICUS,

Chapter 1. to the end.

Queſtion.

'WHat *is ſet down in this Book?*

A. The duty of the Levites, and therefore it is called *Leviticus.*

Q. *What was their chiefeſt duty?*

A. To ſacrifice.

Q. How many circumſtances were they to obſerve?

A. Four.

Q. Which be they?

A. The

A. The manner how, the matter what, the person whom, and the place where.

Q. what did the Israelites sacrifice?

A. Either things having life, as Bullocks. Lambs, Sheep, *&c.* or things without life, as oyl, fine flower, wafers, *&c.*

Q. For whom did they Sacrifice?

A. For themselves and others.

Q. Where?

A. In the Temple.

Q. In what manner?

A. As God hath set down from the first of *Leviticus* to the nineteenth.

Q. What is the Christian sacrifice?

A. Prayer and thanksgiving.

Q. In how many points doth the Israelites and the Christians agree?

A, In six.

Q. What is the first?

A, As theirs was seasoned with Salt, so ours must be seasoned with the truth of a good Conscience.

Q. What is the second?

A, *As* theirs was brought to the Priest, so ours must be presented to God?

Q. what is the third?

A, As theirs was slain, so when we sacrifice, we must kill our lewd affections.

Q. what is the fourth?

A, As theirs was washt with water,

so

so ours must be washt with the tears of Repentance.

Q. *What the fifth?*

A, As theirs was without blemish, so ours must be without Hypocrisie.

Q, *what is the sixth?*

A, As theirs was kindled with fire, so ours must be with zeal.

Q. *Whence had they all these Instructions?*

A, From the mouth of God.

Q. *what was Gods meaning therein?*

A, To shew that he will be served as he himself appointed, and not after the inventions of men.

Q. *Did none break that Ordinance?*

A, Yes.

Q. *Who were they?*

A. *Nadab* and *Abihu*, ch. 10. 1.

Q. *How did they break it?*

A, By offering with strange fire.

Q. *How were they punished?*

A, Fire from Heaven consumed them.

Q *Of how many sorts were the Laws which God prescribed to the house of Israel?*

A, Of two sorts.

Q. *which be they?*

A, Ceremonial and Moral.

Quest. *Which call you the Ceremonial Law?*

A, Such

A. Such as were observed in offering Sacrifice, and discerning things clean from unclean, and the causes thereof, set down from ch. 2. to. 9.

Quest, *What call you Moral?*

A. Such as concern integrity of manners.

Quest. *How many are they that are set down in the 19 Chapter?*

A. Seventeen.

Quest. *Which be they?*

A. To honour our Parents; *v*, 3. To serve God freely, and not by compulsion, *v*, 5. In time of plenty to remember the poor, as in harvest not to reap every corner of the Field, nor gather the gleanings, nor all the grapes of the Vineyard, but to leave some for the poor, *v*. 9, 10. Nor to detain the workmans hire till morning, *v*. 13. To eschew all theft, falshood and lying, *v*. 11. All swearing and blaspheming. *v*. 12. All mischievous practices, which we presume we may do undiscovered, as to curse the deaf, lay a stumbling block before the blind. *v*, 14. Not to favour the poor, nor to honour the person of the mighty, *v*. 15. All injustice. *v*. 15. All carrying of tales, and conspiracy against our Neighbours. *v*. 16. All Hypocrisie, as we must not hate our brother in heart, and smite him to his face, *v*, 17. All revenge, *v*. 18. All seeking after Witches and Conjurers, All ob-

observation of days and times, *v.* 30, 31. All false weights, and measures, *v.* 35. All Incest, *v.* 36. Not to offer our Children to *Molech*, ch. 20. 2.

Quest, *what is that* Molech?

A, An Idol of the *Ammonites*.

Quest. *Describe him?*

A. He was a great statue and hollow within, having seven places of receipt: The first was for meal that was offered; the second for Doves; the third for Sheep; the fourth for a Ram, the fifth for a Calf; the sixth for an Ox; the seventh for a Child.

Quest. *what may we understand by these seven bellies of the Idol?*

A. The seven deadly sins? and as the Israelites were forbidden to suffer their Children to be devoured of this Monster; so all Parents must beware lest through their negligence, their Children be made a sacrifice for the seven deadly sins.

Quest. *How is that?*

A. They must not wink at their follies, but give them correction for their faults.

Quest. *How did* Moses *conclude this Book of* Leviticus?

A, With a blessing, and a curse; with a blessing, if they kept these Commandments; with a curse, if they brake them.

Q. *What is the fruit of the blessing?*

A, Peace,

A. Peace, Plenty, Victory, chap. 26. 4. 5. 6, 7.

Q. What is the fruit of the curse?

A, Scarcity, famine, sickness, servitude, war, ch. 26 16. to the 26 verse.

Q. How many Feasts did the Israelites observe?

A. Seven.

Q. Which be they?

A. First? the Sabbath; secondly, the Pass-over; thirdly, the Feast of unleavened Bread? fourthly, of the first Fruits; fifthly, of Whitsontide; sixthly, of Trumpets; seventhly, of Tabernacles.

Q. *Why were these Feasts ordained?*

A, Not to gluttony, to cherish sloth or immodest mirth, but to glorifie God for his several blessings.

The end of Leviticus.

NUMBERS.

Question.

WHat *is done in this Book?*

A, The Children of Israel are numbred.

Q, To what end?

A, For three causes.

Q. *Which be they?*

A; First,

A, Firſt, for a collection towards the building of the Temple. Secondly, for appointing Captains and Leaders over every Family, chapter 2. Thirdly, for a diviſion of the Land of Canaan amongſt the Tribes.

Queſt. *Is there any thing to be learned hereby?*

A. Order and Goverment, that ought to be in every Common-wealth.

Queſt. *Whom do they appoint their chief Guide?*

A. God.

Q: *Where doth that appear?*

A. In this Chapter.

Q *How?*

A In that they never journeyed, but when they ſaw the cloud ariſe from the Tabernacle, nor never pitch their Tents but when it ſtayed, ch. 9, 17, 19.

Q. *And wherefore was this?*

A: For two cauſes.

Q *Which be they?*

A: Firſt, that they might (as a Gods People ought to do) continually wait upon the Lord, and have their eyes lifted up towards heaven. Secondly to be always in readineſs, becauſe they knew not at what hour the Lord would riſe:

Q. *What doth that teach us?*

A: At every minut to be in readineſs for death, becauſe the hour thereof is uncertain.

Q. A

Q. Always when they did set forward in their journey, what was Moses's *custom?*

A: To pray, ch. 10: 35.

Q. How?

A: Lord, rise up, and let thine Enemies be scattered.

Q. *And when they rested, what did he?*

A: Prayed likewise.

Q. *In what manner?*

A: O Lord, return the Many thousands of Israel, ch. 10. 36.

Q. What doctrine learn we by that?

A: Ever when we set forward upon any journey, or begin any Work, to Pray; and when we rest, or make an end; to do the like, that our speed may be the better.

Q. How many ways did God shew himself gracious to the Israelites in this Book?

A: Four manner of ways.

Q. Which be they?

A: First, in being still their guide; Secondly, in feeding them with Manna as he had begun; Thirdly, in being merciful towards them when they repented; Fourthly, in giving them victory over nine several Princes.

Q. Which be they?

A: *Aram*, King of the South Canaanites; *Og*, King of Bashan; *Sihon* King of the Amorites, *Balak* King of Moab; *Evi*, *Rekim Zur*, *Hur*, and *Riba*, Kings of Midian.

Q. *What was the spoil they took in the*

overthrow of the Kings of Midian?

A. Six hundred seventy and five thousand Sheep, seventy two thousand Beeves, sixty one thousand Asses, thirty two thousand Virgins Prisoners; besides Gold, Silver, Tin, Brass, and Lead, ch. 31.

Q. *What was the Slaughter there made?*

A. They put both man and woman, and Child to the Sword, except those Virgins above named.

Q. *What was the cause they did so?*

A. The commandment of God.

Quest. *Why was God so severe against them?*

A. By reason King *Balak*, when he saw his own force too weak to disgorge his malice upon the Israelites, and that the prophet *Balaam* (contrary to his expectation) in stead of cursing, did bless them, he fell to another practice.

Q. What was that?

A. By the counsel of *Balaam*, he sought to bring them in displeasure with their God, and so to have them cut off.

Q. *How did he compass that?*

A. By flattery.

Q. *In what manner?*

A. He sent Midianitish women unto them, who by their allurements intic'd them to Fornication and Idolatry.

Q. What *do we learn by that?*

A. That the wicked will leave no means unpractised for the destruction

the Godly.

Q. Was God wroth with the Israelites then for these sins?

A. So grievously, that God commanded the offenders to be hanged, and smote with the plague twenty four thousand, ch. 25 4. 5.

Q. *Who redeemed this plague?*

A: The zeal of *Phineas*, that slew *Zimri* and *Cozbi* in the act of Fornication, ch 25. 8.

Q. What do we learn by the whole circumstances?

A. That God, though he plague his People when they Sin, yet he will ten times more plague them that were the cause of their Sins, as may appear by his wrath extended upon the Midianites.

Quest. *Were the Israelities thankful for the gracious care which God had over them?*

A. No, they were Rebellious, and unthankful.

Quest. *How many sins (by their example) do we learn to beware of in this Book, besides those two sins before spoken of, Fornication and Idolatry?*

A. Four other.

Q. *Which be they?*

A. Murmuring against God, distrust in his promises, breach of his Sabbath, and rebellion against his Magistrates.

Quest. *How many times did they murmur?*

A, Four times.

Q. *When first?*

A. Three days after they departed from *Sinai.*

Q. *How were they punished?*

A. The Lord consumed with Fire the uttermost part of the host, ch. 11. 1.

Q. *How the second time?*

A They were weary of manna, and lusted after flesh.

Q. *How were they punished?*

A. They had flesh while they surfeited, and their surfeit brought a grievous plague upon them, insomuch that they died with the meat in their mouths. Chapter 11. 18. 33.

Q. *How the third time?*

A. For water.

Q. *Where?*

A. At Kadesh, in the desart of Zi ch. 20. 5.

Q. *How the fourth time?*

A. For Bread and Water.

Q. *How were they punished?*

A. God sent fiery Serpents that stu them to death. ch. 21. 6.

Q. *What caused the mercy of God all times to put an end to their puni ments?*

A Two things.

Q. *Which be they?*

A. Their own Repentance first, a the prayer of *Moses.*

Q. *How was the plague of the f Serp*

Serpents remedied?

A. God commanded *Moses* to make a Brazen Serpent and hang it upon a Cross; and whosoever (being stung) looked up to it, was cured.

Q. What was this a figure of?

A. The vertue of Christ, who hanging upon the Cross, is a Soveraign medicine for the sickness of our Souls, if we look up to him with the eye of Faith.

Quest. *How did they distrust Gods promise?*

A. In being come to the Land of Conaan, and desiring to go back to Egypt, or to be buried in the wilderness.

Quest. *What was the ground of that desire?*

A. Their faintness of heart.

Q. wherein?

A. In that though God had divers times before sworn to give them the Land of Canaan for an everlasting inheritance, yet they feared to go forward, when they heard the Land was inhabited with Gyants.

Quest. *Of whom did they hear that news?*

A. Of the Spies that were sent to search the Land, and bring of the fruits, chap. 13. 28.

Q. Who encouraged the People against this fear?

A. *Caleb* and *Joshua*.

Q. What would the People have done to them for crossing their humour?

A. Have stoned them to death.

Q. How did God punish their distrust?

A. He would have quite destroyed them, but for the prayer of *Moses*.

Q. How did he then pacifie his wrath?

A. Even with the judgment of their own mouths.

Quest. How was that?

A. As they desired rather to be buried in the Wilderness, than to enter into the Land of Promise, even so it came to pass, for that all that then lived, from twenty years old and upward, died and were buried in the wilderness, excepting *Caleb* and *Joshua*?

Q. What was the reason that the like punishment fell upon Moses?

A. For his distrust too, as appeareth ch. 11. 13. and ch. 20. 10. 11.

Q. What do we learn by that?

A. That no man is so righteous but he may fall:

Q. By whom was the Sabbath broken?

A. By an old man,

Q. Wherein?

A. In gathering sticks to make him a fire, ch. 15. 32.

Q. How was he punished?

A. He was stoned to death. ch. 15. 35.

Q. What may we learn by this?

A. If God were so severe for gathering a few sticks on the *Sabbath*, he will

be far more severe to such as prophane his Sabbath by Swearing, Drinking, Gaming, Whoring, and other lewd exercises.

Q. How many times did Israel murmure and rebel against Gods Magistrates?

A. Twice.

Q. Who were the first that rebelled?

A. *Aaron* and *Miriam*.

Q *Against whom?*

A. Against *Moses*.

Q. What was their punishment?

A. *Miriam* was strucken with Leprosie.

Q How was she cured?

A. By the prayer of *Moses*.

Q What learn we by that?

A. The vertue of meekness, to pray for our enemies, as *Moses* did; chap. 12. 13.

Q *Who rebelled the second time?*

Q. Corah, Dathan, Abiram, and their accomplices.

A. *What was their Rebellion?*

A. They usurped upon the priests Office, and compared for worthiness with *Moses* and *Aaron*.

Q. What became of them?

A The earth opened and swallowed them up alive. ch. 16. 31. 32.

Q. How did God punish the people that took their parts after their death?

A. Fourteen thousand and seven hundred died of the pestilence.

Q. How did he farther convince their rebellion? A. By

A. By proving the Houſe of *Levi* only choſen for the Prieſt-hood.

Q. *How?*

A. By a Miracle.

Q. *In what manner?*

A. *Aarons* Rod, among the twelve that were put into the Tabernacle for the twelve Tribes of Iſrael, did bloſſom and bear ripe Almonds.

Q. *What is the inference of this example?*

A. How odious a thing it is in the ſight of God to grudge againſt Magiſtrates and Rulers.

Q. *How many ways is a man ſubject to ſin?*

A. Two manner of ways.

Q. *Which be they?*

A Of Ignornce, and Preſumption,

Q. *what deſerveth the firſt?*

A. Favour, ch. 15. 27.

Q. *What the ſecond?*

A, Death, chap. 15. 30,

Q: *By how many witneſſes ought a man (by the Law of God) to be convicted in a cauſe touching a mans life?*

A: By two, and not under, ch:. 35. 30.

Q: *How long did God lead the Iſraelites to and fro in the wilderneſs?*

A. Forty years.

Q *Why did he detain them ſo long from their promiſed happineſs?*

A. To try their Faith, and by continual exerciſing them, ſometimes with croſſes

crosses, sometimes with blessings, to make them learn only to trust in him, and so in the end to appear worthy heirs of so blessed an inheritance.

The end of Numbers.

DEUTERONOMY.

Question.

WHat *is contained in this Book of Deuteronomy?*

A. Another repetition of the Law.

Q. *Why?*

A. Because they were dead to whom the Law was given.

Quest. *How many things were they to observe in reading the Law?*

A. Two things,

Q. *Which be they?*

A. First, neither to add to it, nor take from it, ch, 4. 2 Secondly, not only to learn it themselves, but to teach it also to their posterity, ch 4. 9.

Q. *In what manner did God admonish this new generation to be careful of his Law?*

A. By the remembrance of two things.

Q. *Which be they?*

A. The ingratitude of their Fathers, who had provoked his wrath, and were dead, and the wonderful miracles and victories which he had brought to pass amongst them, to assure them of his love and protection. C 5 Q. *Amongst*

Q. *Amongst the rest, which is one of the special favours of God bestowed upon them, mentioned in this Book?*

A. That in forty years space the garments of their forefathers never waxed old, chap. 8. 4.

Q. *How doth he encourage them not to be afraid to enter into the Land of Canaan?*

A. Three manner of ways.

Q. *Which be they?*

A. First, in that he was God, and would be true to his promise; for he had sworn they should possess it. Secondly, by telling them, it was a most pleasant, rich, and fruitful Countrey, chap. 8. 7. 8. 9. Thirdly, by assuring them of all assistance; yea, the very Hornets and Files of the Air should fight for them, ch. 7. 20.

Q. *Of how many things doth God counsel them to beware when they are once settled in Canaan?*

A. Of three things.

Q. *Which be they?*

A. Unthankfulness, presumption and lack of charity.

Q. *How did he shew they might be unthankful?*

A. By enjoying the fruits of the Land, and not praising his name for them, chap. 8. 10, 11.

Q. *How presumptuous?*

A. By attributing the glory thereof to their

their own ſtrength, and not to the free mercy of God, ch. 8 17.

Q. *How uncharitable?*

A. In having abundance, and ſhutting up their hands againſt the poverty of their brethren, ch. 15. 7. A ſin too common in theſe days.

Q. *What other vices did he forbid?*

A. Forſaking of Gods ſervice for the love of any Friend, be he never ſo dear; ch. 13. 6. The impoveriſhing of Gods Miniſters, chap. 22. 19 Confuſion of ſex, as a man to wear womans apparel, or a woman mens, chap: 22. 5. Detaining any thing of anothers which we find, chap. 22. 1. 2 All maner of cruelty, even towards brute beaſts, chap: 22. 6. All doubtfulneſs of heart, hanging between two Religions, figured unto us by the garment of Linſie-woolſie, chap. 22 11. 12. All violating of Virginity, ch. 22. 25. All bearing of falſe witneſs, ch. 19. 16. All imploying of evil gotten goods in the ſervice of God, as ſuch as think they may be charitable with money gotten by theft, uſury, or whoredom, ch. 23. 18. The taking of any thing to gage whereby our neighbour gets his living, ch. 24. 6. All partiality, as to puniſh one for the ſin of another, chap. 24. 16. All ſecurity and flattering of a mans ſelf in his own ſin, ch. 19. verſ. 20. 21.

Q. *If they did, or if we offend in any*

of

of these sins, how will God execute his judgments upon us?

A. Without respect of persons, ch. 10. 17.

Quest. what may we pretend for an excuse if we be found guilty in any of these sins?

A. Nothing.

Quest. Not Ignorance?

A. No.

Quest. Why?

A Because we are (as the *Israelites* were) daily admonished of them by the Ministers of Gods word, ch. 30, 1.

Quest: Did Moses *never enter into the Land of* Canaan?

A: No; only he had a sight of it, and then died.

Quest. What was the reason?

A. His sin of distrust in Gods power, commited at the waters of *Meribah.*

Q. What may we learn generally by his whole life?

A. Six vertues for that one Vice before remembred.

Q. which be they?

A. First, boldness in his calling, that feared not to speak to *Pharaoh*; Secondly, meekness against wrong, that was not moved at any despiteful words, given by the *Israelites*; Thirdly, patience against travel, that did not only guide the *Israelites* in their Journeys, but at all times decided their causes; Fourthly,

ly, zeal in Gods glory, for the advancement of vertue, and repressing of vice; fifthly, love to his Brethren: to spend his life for them, rather than they should miscarry; Sixthly, faith in his end; not envying that he migh not enter into the Land of Promise, considering by death he was invested with a greater Inheritance, the Kingdom of Heaven.

The end of Deuteronomy.

JOSHUA.

Question.

WHo *succeeded* Moses?

A. Joshua.

Q. *By whose appointment?*

A. By Gods.

Q. *What was his charge?*

A. Twofold; to keep the Law of God, and to bring Israel out of the Wilderness into *Canaan.*

Q. *What special vertues had he?*

A. Three:

Q *Which be they?*

A. Faith, Wisdom, courage; such as all good Governours ought to have.

Q. *How did he shew his Faith?*

A. By believing Gods promises.

Q. *How his wisdom?*

A. In governing discreetly.

Q. *How his Courage?*

A. In

A. In leading on the People without dread of their Enemies.

Q. *How doth God here encourage the People?*

A. Three manner of ways.

Q. *Which be they?*

A. First, in renewing his former promise, and telling them, they should divide the land for inheritance, ch. 1. 6. Secondly, in giving them a Captain, endued with the spirit of *Moses*, and able to be their conductor, chap. 1. 2. And thirdly, by assuring them, he would cast a faintness of heart upon their enemies, ch. 2. 11.

Q. *How were the People confirmed that Joshua had the Spirit of* Moses?

A. By two miracles that he did.

Q. *What is the first?*

A. His dividing the Waters of *Jordan* and the whole host passing over dry shod, ch. 5. 13. 17.

Q. *What is the second?*

A. He caused the Sun and Moon to stand still in the firmament, ch. 10. 13.

Q. *How?*

A. By Prayer.

Q. *What learn you by that?*

A. Two things.

Q. *Which be they?*

A. The effect of Prayer, and the obedience of all Creatures, for the glorifying of God.

Q. *How*

Q. *How was God glorified by that Miracle?*

A. *Joshua* by that means had a longer time of Day-light for the vanquishing of Gods Enemies.

Quest. *were none of the Tribes placed on this side Jordan?*

A. Yes.

Quest. *How many?*

A. Two and a half.

Quest *which be they?*

A. *Reuben, Gad,* and the half tribe of *Manasseh.*

Quest. *Did they sit down in peace, and suffer their Brethren to go to war?*

A. No, they shewed more brotherly love.

Q. *what was that?*

A. They left their Wives, Children, and Cattle in the possessions which were alloted them, and themselves armed went foremost, and would take no rest till their Brethren, the other tribes, were likwise planted as well as they, ch. 1. 14. 15, 16.

Q. *When they had passed through Jordan, how did* Joshua *shew himself thankful to God for so great a Miracle?*

A. By setting up a memorial of his power.

Q. *what was that?*

A. Twelve Stones, for the twelve Tribes of Israel.

Q. *For what purpose did he so?*

A. For

A. For two causes.

Q. Which be they?

A. First, that such a remembrance of Gods mighty power might serve for a farther condemnation to his Enemies and secondly, that his servants might the more reverence him. ch. 4. 9.

Q. Which was the first City they went to conquer?

A. Jericho.

Q. Did they rashly go and besiege it, and proudly presuming that howsoever, or whatsoever they did, God would be with them?

A No, like discreet Souldiers, they used three things.

Q. Which be they?

A. Deliberation, Consultation, and Sanctification.

Q. How deliberation?

A. They took time.

Q. How consultation?

A. Two manner of ways; they sat in Council amongst themselves, and submited their Counsel to the direction of God.

Q. *How Sanctification?*

A. Two manner of ways; by Prayer and Fasting.

Q. When they had taken Counsel, what did they?

A. Sent Spies to know the State of their Enemies.

Q. *What danger were they in?*

A. Of death.

Q. By

Q. *By whom?*

A. By the King.

Q. *Who saved their lives?*

A. A woman Harlot.

Q. *How?*

A. By hiding them in the top of her house, when the King made search for them.

Q. *What moved her to do so?*

A. The fame which she heard of the works of God.

Q. *How did the Israelites requite this kindness?*

A. They saved her, her Father, Mother, Children, and all they had.

Q. *Did they shew this mercy of their own accord?*

A. No, but by the Instinct of Gods Spirit.

Q. *What do we learn thereby?*

A. That God wills not the death of sinners, if they repent,

Q. *How was the City won?*

A. The walls fell down by the power of God, and then *Joshua* entred, ch. 6, 20.

Q. *How were the Israelites commanded to esteem of the City, and all that was in it?*

A. As a thing execrated and accursed, ch. 6. 17.

Q. *Was nothing reserved?*

A. Yes; Silver, Gold, and the Vessels of Brass and Iron.

Q. *Wh*

Q. What was to be done with them?

A. They were to be consecrated to the Lords use, ch. 6 19.

Q. How were they to be consecrated?

A. By being molten, and the property of them altered.

Q. What sin was here committed?

A. Theft.

Q. Who committed it?

A. Achan.

Q. How?

A. He kept a *Babylonish* Garment two hundred shekels of Silver, and a Wedge of Gold of fifty shekels weight which he had in his Tent, to serve to his own private use, ch. 7 21.

Q. What was their fortune after committing of this sin?

A. Their good success was turned to bad; such is always the fruit of wickedness.

Q. How did that appear?

A. When three thousand Israelites were sent against *Ai*, the Inhabitants thereof put them to flight, and slew six and three of them, ch. 7 5.

Q. How were they cleared of this sin?

A. By destroying *Achan*, his family and all he had, ch. 7. 24.

Quest. *How did the Gibeonites purchase a league of friendship with* Joshua?

A. By dissimulation.

Q. In what manner?

A. Coming unto him in rags and cloath-

cloaths, and old ſhoes, as though they had worn out their apparel by Journeying from ſome far country.

Q. *How did* Joſhua *reward their diſſimulation?*

A. He ſuffered them to live, becauſe of his promiſe: but he condemned them for ever to be drudges to the Congregation, to hew wood, and draw water, ch. 9. 27.

Q. *How many Kingdoms did* Joſhua *ſubdue?*

A. Thirty and one.

Q. *What mercies did he ſhew in all his Victories?*

A. None at all; he deſtroyed every Soul, ch. 10. 24.

Queſt. *What moved him thereunto?*

A. The commandment of God,

Q. *what is ſignified thereby?*

A. That wickedneſs muſt be quite rooted out, where God means to be ſerved.

Queſt. *were the Iſraelites now in quiet poſſeſſion of Canaan?*

A. They were, ch. 21. 44.

Queſt. *What did they ſhew?*

A. The full performance of Gods promiſe.

Q. *what vertues do we learn from the Iſraelites after their Victories?*

A. Two.

Q. *Which be they?*

A. Thankſ-

A. Thankſgiving, and brotherly unity.

Queſt. *How were they thankful?*

A. In proteſting to ſerve and obey God for his Benefits beſtowed upon them, ch. 24. 21. 24.

Queſt, *How did they ſhew brotherly unity?*

A. In equal diviſions of their portions without ſtrife or contention.

Q. *How did* Joſhua *dye?*

A. Like a vertuous man.

Q. *How was that?*

A. Rehearſing the mercies of God and exhorting the People to fear him ch. 24. *The end of* Joſhua.

JUDGES.

Queſtion.

WHat Governours had the People after Joſhua?

A. Judges.

Q. *Why were they called Judges?*

A. Becauſe they did execute Gods Judgements upon their enemies.

Q. *Had they many enemies after the death of* Joſhua?

A. Yes.

Q. *What was the cauſe?*

A. Their ſins.

Q *What was their general ſin?*

A. Diſobedience.

Q. *How did that ſpread?*

A. In

A. Into three branches.

Q. *Which be they?*

A. Vain pity, Idolatry and ingratitude.

Q. *How were they vainly pitiful?*

A. In making a league with the Canaanites, whom they ought to have cast out, ch. 1.

Q. *How were they Idolaters?*

A. In worshipping Idols, ch. 2. 12.

Q. *How ingrateful?*

A. In being made owners of Cities which they built not, and Vineyards which they planted not, they forgot to Glorifie the Giver.

Q. *What were the general punishments of their sins?*

A. As the Lord had said before, those People whom they saved became goads to their sides, and thorns in their eyes.

Q. *What is the meaning of it?*

A. They continually vexed them with War.

Q. *Wherefore did God suffer that?*

A. To sift and prove them, as he always will do such as he loveth.

Q. *Did the Lord then still love them, considering how they had provoked him by their former wickedness?*

A. He did.

Q. *What doth that shew?*

A. The unspeakable mercy of God towards his Church.

Q. *What*

Q. What was the general vertue that purchased his mercy towards them?

A. Repentance; they cryed, and he heard their groaning, ch. 2. 18.

Q. Wherein was his mercy expreſt?

A. In ſending them Deliverers.

Q *How many were they?*

A. Sixteen.

Q. *Rehearſe them?*

A. Othniel, Ehud, Shamgar, Deborah, Barak, Gideon, Abimelech, Tola, Jair, Jephtha, Ibzan, Elon, Abdon, Sampſon, Eli, and Samuel.

Q. What were the particular ſins of the Iſraelites?

A. In *Abimelech* three.

Queſt. Which be they?

A. Ambition, Tyranny, and Deſpair.

Q. *How was he Ambitious?*

A. He uſurped the Kingdom after his Father *Gideon's* death, ch. 9 3.

Q. *How did* Jotham *his youngeſt Brother reprove him for his* Ambition?

A. By the example of Trees, wherein he ſhews, that thoſe of leaſt deſert are always moſt aſpiring, ch. 9. 8.

Q. *How was* Abimelech *Tyrannous?*

A. In murdering ſeventy of his own Brothers for the ſecuring of his own ſtate, ch. 9. 5.

Q. *Wherein was he deſperate?*

A. In cauſing his Page to kill him in his extremity, ch. 9. 54.

Q. *What was the puniſhment of*

first laid upon him before this happened?

A. That as he had lived a ſtrange life, ſo God gave him his deaths wound as ſtrangely.

Q. *What was that?*

A. A Woman with a piece of a milſtone almoſt knockt out his brains.

Q. *Where?*

A. At the Tower in *Tebez*, ch. 9 53.

Q. *What ſin elſe reigned particularly in the people?*

A. In *Sampſon*, luſt; in *Jephta*, temerity, or raſhneſs; in a *Levite*, love of vanity, in the men of *Benjamin* the rape of a woman; in the *Ephraimites*, envy.

Q. *Towards whom was* Sampſon *luſtful?*

A. Towards *Dalilah* a wicked woman, ch. 16. 4.

Q. *How was he puniſhed?*

A. He loſt Gods excellent gifts, and became a ſlave to his enemies, chapter 16. 19, 21.

Q. *How was* Jephta *guilty?*

A. In making a raſh Vow, and performing it.

Q. *How was he puniſhed?*

A. Through his own folly he became childleſs.

Q. *How was the Levite guilty?*

A. In forſaking the ſervice of God, to ſupply the wants of his body.

Q. *How was this?*

A. He

Q. What was the general vertue that purchased his mercy towards them?

A. Repentance; they cryed, and he heard their groaning, ch. 2. 18.

Q. Wherein was his mercy expresst?

A. In sending them Deliverers.

Q. *How many were they?*

A. Sixteen.

Q. *Rehearse them?*

A. Othniel, Ehud, Shamgar, Deborah, Barak, Gideon, Abimelech, Tola, Jair, Jephtha, Ibzan, Elon, Abdon, Sampson, Eli, and Samuel.

Q. What were the particular sins of the Israelites?

A. In *Abimelech* three.

Quest. *Which be they?*

A. Ambition, Tyranny, and Despair.

Q. *How was he Ambitious?*

A. He usurped the Kingdom after his Father *Gideon's* death, ch. 9 3.

Q. *How did* Jotham *his youngest Brother reprove him for his Ambition?*

A. By the example of Trees, when in he shews, that those of least desert are always most aspiring, ch. 9. 8.

Q. *How was* Abimelech *Tyrannous?*

A. In murdering seventy of his own Brothers for the securing of his own state, ch. 9. 5.

Q. *Wherein was he desperate?*

A. In causing his Page to kill him in his extremity, ch. 9. 54.

Q. *What was the punishment G*

first laid upon him before this happened?

A. That as he had lived a strange life, so God gave him his deaths wound as strangely.

Q. *What was that?*

A. A Woman with a piece of a milstone almost knockt out his brains.

Q. *Where?*

A. At the Tower in *Tebez*. ch. 9 53.

Q. *What sin else reigned particularly in the people?*

A. In *Sampson*, lust; in *Jephta*, temerity, or rashness; in a *Levite*, love of vanity, in the men of *Benjamin* the rape of a woman; in the *Ephraimites*, envy.

Q. *Towards whom was* Sampson *lustful?*

A. Towards *Dalilah* a wicked woman, ch. 16. 4.

Q. *How was he punished?*

A. He lost Gods excellent gifts, and became a slave to his enemies, chapter 16. 19. 21.

Q. *How was* Jephta *guilty?*

A. In making a rash Vow, and performing it.

Q. *How was he punished?*

A. Through his own folly he became childless.

Q. *How was the Levite guilty?*

A. In forsaking the service of God, to supply the wants of his body.

Q. *How was this?*

A. He

A. He was content to serve in the Temple of Idols for meat, drink, and apparel, ch. 17. 10, 11.

Q. *What was his punishment?*

A. He was taken prisoner by the men of *Dan*, ch. 18. 19.

Quest. *How was the* Tribe *of* Benjamin *guilty?*

A. For ravishing of a Levites wife

Q. *What was their punishment?*

A. All the other Tribes rose up against them, razed their City, and slew all their men, but six hundred that fled into the Wilderness, ch. 20. 46, 47.

Q. *How were the* Ephraimites *envious*

A. They replied at the great Victory, which *Jephta* had obtained against the *Ammonites.*

Q. *How were they punished?*

A. *Jephta* slew of them forty and two thousand, ch. 12. 6.

Q. *What particular vices were the in the people of other Nations?*

A. In *Adoni-bezek* a Canaanite, inhumane cruelty, ch. 1. 7. In the men of *Succoth* and *Penuel*, churlish behaviour towards Souldiers, ch. 8. 6, 8. Detraction in the Philistins against *Sampson*, ch. 16. 25.

Q. *How was* Adoni-bezek *cruel?*

A. He did cut off the thumbs of the hands and feet of seventy Kings, and made them gather crumbs underneath his table.

Q. *W*

Q. *What was his punishment?*

A. The measure which he had offered to others, was laid upon himself; the Israelites, when they took him, used him in the same manner, ch. 1. 7.

Q. *How were the men of* Succoth *and* Penuel *churlish to Souldiers?*

A. In denying them victuals in their extremity.

Q. *What Souldiers were they thus unfriendly to?*

A. To *Gideon*, and his Souldiers.

Q. *How did* Gideon *revenge himself upon them?*

A. He tore their Elders in pieces with thorns, overthrew the Tower of *Penuel*, and slew the men of the City, ch. 8. 16. 17.

Q. *How did the Philistines deride* Sampson?

A. They used him as a Fool at their Feast, to make them laugh.

Q. *What did this their derision moreover include?*

A. Blasphemy against God.

Q. *How was* Sampson *revenged upon them?*

A. He pulled the Banqueting house upon their heads, chapter 16 30.

Q. *What do we learn in this Book as concerning the person of God?*

A. Two things.

Q. *Which be they?*

A. Mercy and Omnipotency.

Q. *Wherein shewed he his Mercy?*

A. In pardoning their offence though they did daily offend him.

Q. *Wherein his Omnipotency?*

A. In bringing great matters to p by weak means.

Q. *Which be they?*

A. *Ehud* being lame of his right han slew King *Eglon* with a Dagger of Cubit long, *Shamgar* slew six hundr Philistines with an Ox goad; *Jael*, woman, killed *Sisera*, the chief Capta of King *Jabins* host, with a hamm and a nail; *Gideon* a poor Thrash overcame an Host of Men with brok potsheards and Rams horns; *Samp* slew four thousand men with the Ja bone of an Ass.

Q. *What were the Acts of* Eli *and* Samu

A. They are set down in the Bo of *Samuel.*

The end of Judg

RUTH.

Question.

OF whence was Ruth?

Of the Land of *Moab.*

Q. *Of what birth was she?*

A. She was but basely born.

Q. *What vertues do we learn by example?*

A. A. Constant love of a Daugh in-law to her Husbands Mother.

Q.

Q. *Who was her Husband?*

A. *Chilion* the ſon of *Elemelech*, a man of *Judah*.

Q. *Wherein conſiſteth the love of* Ruth *to her Mother-in-law?*

A. In two things.

Q. *Which be they?*

A. In not forſaking her company; and in relieving her with moſt painful labour, ch. 2. 18, and ch. 3. 17.

Q. *What was her Mother-in-law called?*

A. *Naomi*, the wife of *Elemelech*.

Q. *How came it to paſs that* Chilion *the ſon of* Elemelech, *being an Hebrew, married with* Ruth *a Moabite?*

A. *Elemelech* his wife and Sons, by reaſon of a famine that was in *Judah*, went to dwell among the Moabites, and ſo grew the acquaintance, ch. 1. 1.

Q. *How many Husbands had* Ruth?

A. Two.

Q *Which was the laſt?*

A. *Boaz* an Iſraelite.

Q. *What doctrine learn we by the marriage of theſe two, conſidering the one was an Iſraelite, and the other a ſtranger to the Children of God?*

A. That by the coming of Chriſt, who vouchſafed in the fleſh to proceed from her line, the Gentiles ſhould be likewiſe called to this ſalvation, as well as the Jews.

The end of Ruth.

I. SAM.

Question.

How many of the Judges remain unspoken of?

A. Two.

Q *which be they?*

A *Eli*, and *Samuel*.

Q. *How many Sons had* Eli?

A, Two.

Q. *Which be they?*

A. *Hophni*, and *Phineas*.

Q *What sin do we learn to beware of by the example of* Eli?

A. Too much lenity towards our children.

Quest. *Wherein did* Eli *shew too much lenity towards his Sons?*

A. In not giving them correction for their faults.

Q. *What were his Sons faults?*

A. Prophanation and Adultery.

Q *How did they prophane?*

A. In serving their own appetites of the Sacrifices, before God was served, chapter 2. 15.

Quest. *How were they Adulterous?*

A. In using the company of such women, as after their travel came to the Temple to be purified, ch. 2. 22.

Q. *Did not their Father* Eli *rebuke them for their faults?*

A. Yes, as many negligent Parents do now a days, told them it was not well done, and bad them do no more so, and so let them pass. Q. *How*

Q. *How did God punish the Father?*

A. Two manner of ways.

Q. *Which be they?*

A. First, he took his Office of Priesthood from him.

Q: *How?*

A. By suffering the Ark to be taken away by the Philistines: and then, upon the news thereof, *Eli* broke his neck, ch. 4. 18.

Q. *How were his Sons punished?*

A: With sudden death, both in one day, chapter 4. 17.

Quest. *What did the Philistines with the Ark?*

A: They brought it to *Ashdod*, a chief City of theirs, and placed it in their Temple, close by the Idol *Dagon*.

Q. *What agreement was between the Idol and it?*

A: As between God and the Devil, light and darkness, so that in the end the Idol fell down, and was broken in pieces, chapter 5. 4.

Q. *What do we learn by that?*

A. That when true holiness comes in place, Superstition cannot stand.

Q. *What sin was it in the philistines to take away the Ark of God?*

A. Sacrilege.

Q. *How were they plagued for it?*

A, With mortality and death of the people, and with a grievous sickness called the Emerods, ch: 5. 12:

Q. What

Q, *What did they with it then?*

A. They sent it back to Israel with gifts of Gold and Silver.

Q, *What were the gifts?*

A, Five golden Mice, and five golden Emerods.

Q, *Who received it?*

A: The men of Bethshemesh.

Q. *What was their sin in the receipt thereof?*

A. Curiosity.

Q, *How?*

A. They would needs open and look into the Ark (which was lawful for none to do but *Aaron* and his Sons) to see if the Philistines had stolen away any of the Reliques.

Q. *How did God punish them for their presumption?*

A, He smote of those men, fifty thousand, threescore and ten, ch. 6, 19.

Q. *What do we learn by this?*

A. Not to pry into the secrets of God, farther than we have commission.

Q. *How did Israel recover the favour of God again?*

A. By repentance.

Quest. *By whose counsel?*

A, By *Samuels*.

Quest. *Wherein did they shew repentance?*

A. In acknowledging their sin, in fasting and lamenting, chapter 7, 6.

Q, *What was their speed afterward?*

A, Pro-

A. Prosperous.

Q. *How?*

A. They slew the Philistines, recovered their lost Cities, and established peace, ch. 7. 10. 14.

Q. *What vertues do we call in Samuel?*

A. Diligence in his calling towards men, and sincerity of Faith towards God.

Q. *How did he shew his diligence towards men?*

A. In governing Justly.

Q. *How his sincerity of Faith towards God?*

A. In truly performing the duty of a Priest and Prophet.

Q. *What reason then had the people to mislike the Government of Judges, and crave a king?*

A. First, because when *Samuel* waxed old, he resigned his Authority to his Sons, and they were extortioners, and took bribes; and secondly, by reason of the Mutability of mans nature, that for the most part affects alteration and change.

Q. *Was God pleased with their desires?*

A. No.

Q. *Why?*

A. Because they thirsted for another kind of Government than he had appointed them, and seemed to prefer their own opinion before his wisdom.

Q. *How*

Q. *How did* Samuel *shew they had offended?*

A. By causing it to Thunder and Rain in Wheat harvest.

Q. *How?*

A. By his Prayer and Invocation, ch. 12. 17.

Quest. *What did the people then?*

A. Repented.

Q. *Was God merciful?*

A. Yea, and promised to be a gracious God both to them and their King upon condition they would serve him; so ready is God always to pardon sinners, if they will turn unto him, ch. 12. 19. 22.

Quest. *What is to be noted in the life of* Saul?

A. Two things.

Q. *Which be they?*

A. His vertues, and his vices.

Q. *What were his vertues?*

A. He fought the Battles of the Lord, and overthrew his Enemies.

Quest. *Why was the Kingdom taken from him?*

A. Because of his vices.

Quest. *How many were his particular vices?*

A. Eleven:

Q. *What was the first?*

A. His usurping upon the priests office, ch. 13. 9. 12.

Q. *What was the second?*

A. He

A. He slew not *Agag* the King of the Amalekites, as God had commanded him, ch. 15. 3. 19. 20.

Q. *When* Samuel *reproved him for this fault, what was his third sin it ran into?*

A. Obstinacy.

Q. *How?*

A. He stood to it to the Prophets Face, that he had not offended, ch. 15. 20.

Q. *What was the fourth offence?*

A. Envy.

Q. *How?*

A. He grudged at the vertues and good successes of *David*, ch. 18 9.

A. *What was his fifth offence?*

A. Ingratitude.

Q. *How?*

A. He would have slain *David* the very time that he delivered him (by his musick) from the torment of the wicked Spirit, ch. 18. 11.

Q. *What was his sixth offence?*

A. Inconstancy in his word.

Quest. *How?*

A. He promised *David* his daughter *Merab* in Marriage, and after gave her away to another, ch. 18. 17.

Quest. *What was his seventh offence?*

A. Treachery of mind.

Quest. *How?*

A. He would have betrayed *David* to the Philistines, ch. 18. 25. *&c.*

Queſt. **What was the eight offence?**

A. Murther.

Queſt: How?

A. He would have killed *David* in his bed, ch. 19, 15.

Q. Who preſerved him?

A, *Michal*, his wife, and the daughter of *Saul*, ch. 19. 12.

Q. After what manner did ſhe preſerve him?

A. In letting him down thorow a Window when the houſe was ſearched.

Q. What do we learn by that?

A. The duty of a Faithful Wife towards a vertuous Husband, rather than to a wicked Father.

Q. What was his ninth offence?

A. He would have killed his own Son *Jonathan*, for excuſing *David*, ch. 20. 33.

Q. What was his tenth offence?

A. He ſlew the Lords Prieſts, ch. 12. 18.

Q. What was his eleventh offence?

A. He conſulted with Witches, chapter 28 8.

Q. How did God puniſh him for theſe offences?

A. Five manner of ways.

Q, Which be they?

A. Firſt, he took his Kingdom from him, and gave it to *David*, ch. 15 28. Secondly, he deprived him of his Holy Spirit, and poſſeſſed him with a Fiend

ch.

ch. 16. 14 Thirdly, he gave his Enemies victory over him, ch. 31. Fourthly, his own Sons were slain. Fifthly, he despaired, and slew himself, ch. 31. 4.

Q. *What was the Reason that he persecuted* David *as he did?*

A. His jealousie over him, for that he knew he should succeed him in his Kingdom.

Q. *What did he shew in that?*

A. Contempt against the Ordinance of God.

Q. *Was* David *then chosen before the death of* Saul?

A. Long before.

Q. *In his Election what do you observe?*

A. That God in chooſing his Ministers, hath not so much respect to the outward gifts of the Body, as to the inward graces of the mind.

Q. *How did that appear?*

A. In chooſing *David* the youngest and weakest of his Brothers, and refusing the rest of more likely aspect and countenance, ch. 1. 12.

Q. *After* David *was chosen King, what were his Acts*

A. He slew a Lion, a Bear, and vanquished great *Goliah.*

Q. *What may we understand by his prospering in strength and power?*

A. That to a vertuous mind God will also give vigour of Body.

Q. *What*

Q. *What did he figure by his victory over* Goliah?

A. The victory of Christ over the Devil:

Q. *what vertues do we learn from* David *in the first Book of* Samuel?

A. Three.

Quest. *which be they?*

A. Patience, Clemency, and Loyalty.

Q. *Wherein did he shew his patience?*

A. In quiet bearing of Persecution.

Q. *How manifold was his persecution?*

A. Twofold, first by *Saul*, and then by the *Amalekites*.

Q. *How many ways did* Saul *persecute him?*

A. Three manner of ways.

Q. *Which be they?*

A. 1. By bringing him in danger of death; 2*ly*. Of famine, 3*ly*. By driving him into Exile.

Q. *How many times was he in danger of death?*

A. Six times.

Q. *Which be they?*

A. First, in the presence of *Saul*, when *Saul* threw his spear at him; Secondly, in being sent by *Saul* to fetch an hundred fore-Skins of the *Philistines*; Thirdly, in his Chamber, when his Wife *Michal* delivered him; Fourthly, in *Gath*, when he escaped from *Achish*, by counterfeiting madness; Fifthly, when he was in the same Cave with *Saul*; Sixthly, when

when the men of *Ziklag* would have ſtoned him.

Q. How many times was he in danger of Famine?

A. Twice: Firſt when he did eat the Shew-bread, ch. 21. 6. Secondly, when he ſent to *Nabal* for proviſion, ch. 25. 5.

Q. Where lived he in exile?

A. Firſt, in the Wilderneſs, and then among the Philiſtines.

Queſt. *Wherein did he ſhew his Clemency?*

A. In pardoning *Nabals* churliſh anſwer, when he had vowed his ruine, chapter 25. 33.

Queſt. *At whoſe entreaty did he pardon him?*

A. At *Abigails*, *Nabals* Wife.

Q. *What do we learn by that?*

A. That many times the Follies of men are excuſed by the wiſdom of their Wives.

Q. *How was he perſecuted by the Amalekites?*

A. They took his Wives, *Ahinoam* and *Abigail* Priſoners.

Q. *Who reſcued them?*

A. David.

Q. Where ſhewed he his Loyalty?

A. Not only in refraining to lay violent hands upon *Saul* his Anointed Soveraign, though twice he was in his power, and might have ſlain him, but alſo in praying for his Welfare.

Q. *How*

Q. *How often was* Saul *in his power?*

A. Twice.

Q. *Where?*

A. Once in the cave of the Rock of *Engedi*, and another time in the Wilderness of *Ziph*, near the Mountain of *Hachilah*, ch. 24. 4. and 26. 8.

Q. *What do we learn by this?*

A. That no subject ought to lay violent hands upon his Prince; be he never so wicked.

The end of I. *Samuel.*

II. SAMUEL.

Question.

WHo *was the first offender* David *punished after he came to the Crown?*

A. A Pick-thank, and a Counterfeit.

Q. *What was he?*

A. An Amalekite.

Q. *How did he Counterfeit?*

A. He told *David* he had slain *Saul*, ch. 1. 10.

Q. *How did he insinuat, and Pick a thank with* David?

A. He brought him the Crown that *Saul* wore upon his Head, and the Bracelet that he had upon his arm, ch. 1. 10.

Quest. *How did the King accept this news?*

A. He

A. He rent his cloaths, wept, and fasted till night

Q. What do we learn by that?

A. The tender compassion of *David* and so consequently that ought to be in Christians for the hard misfortune even of our enemies, ch. 1. 17.

Q. How did he reward the Counterfeit?

A. As I wish all counterfeit pickthanks may be; in stead of a rich reward, which he hoped for, he frowned upon him, asked him how he durst shed the blood of the Anointed, and commanded one of his Followers to kill him ch: 1. 15.

Q. How was the state of the Kingdom when David *entred upon it?*

A. Like a Tempestuous Sea.

Quest. *what was the reason?*

A A civil dissention.

Q *Who raised it?*

A. *Ishbosheth* the Son of *Saul*, whom *Abner* made King of *Israel?*

Q. Did they make War upon David?

A. They did.

Q. How was that war ended?

A. God gave *David* the Victory.

Q *By what means?*

A. First, by force of arms, ch, 2. 7. Secondly, by reason of a private quarrel between *Ishbosheth* and *Abner*, his chief Captain, ch. 3. 8.

Quest. *whether went* Abner?

A. He fled to *David*.

Q. What

Q. What was his Welcome thither?

A. Joab, Davids chief Captains slew him treacherously, because *Abner* before had slain *Asahel, Joabs* brother, ch. 3. 27.

Quest. *was* David *privy to this Act?*

A: No, but greatly Lamented it; and prayed to God to reward *Joab* according to his desert, ch. 3, 28.

Quest. *what became of* Ishbosheth?

A. After *Abner* left him, two of his own servants (*Baanah* and *Rechab*) treacherously slew him, and brought his head to *David*, ch. 4. 8,

Q. How did David *reward them?*

A. As Villans should be, caused them to be slain, had their hands and their feet cut off, and after hanged up for an example, over the pool in Hebron, ch. 4. 12.

Q. what do we learn by these circumstances?

A. The good hope of *Davids* vertuous Goverment.

Q. What was the next argument of his vertuous Government?

A. He did that which every good Prince ought to do.

Q. what was that?

A. Studied to advance Religion.

Q. How?

A. In bringing the Ark of God into the City, dancing before it, to shew his zeal and gladness; and purposing to build a

Temple

Temple to the Lord, where his Name might be called upon, ch. 6. 16.

Q. *How did God accept of his zeal and good intent?*

A. So well, as he gave him dominion over many Nations, and promised to establish the Kingdom to his posterity for ever. ch. 7. 12. and ch. 8.

Q. *What did* Michal *when she saw* David *her husband dance before the Ark?*

A. As the wicked of our time, laughed his Godly Zeal to scorn, ch. 6, 16.

Q. *After this, how many times did* David *fall from God?*

A. Thrice.

Q. *In what manner?*

A. First, through lust; secondly through murther; last of all through presumption.

Q. *How did he offend through lust?*

A. He knew the wife of *Uriah*, ch. 11. 4.

Q. *How through murther?*

A. He caused her Husband to be slain, ch. 11. 15.

Q. *How through presumption?*

A. He numbred his people, as depending upon victory by the multitude of men, and not by the power of God, ch. 24. 1.

Q. *How did God plague him for his first two sins?*

A. He kindled dissention against him, both within his house and without.

Q. How

Q. *How within his house?*

A. Two manner of ways.

Q. *Which be they?*

A. First, by the means of a deadly hate that sprang up between his Sons.

Q. *Which Sons?*

A. *Absolom* and *Amnon*.

Q. *How?*

A. *Amnon* deflowered *Thamar*, *Absoloms* sister, for which *Absolom* slew *Amnon*. chap. 13. 29.

Q. *What was the second cause of dissention?*

A. *Absolom* conspired against his Fathers Crown and Dignity, ch. 15. 12.

Q. *How did he practise to aspire?*

A. By stealing the hearts of the People from his Father by courteous and flattering speeches.

Q. *Who was his chief Counsellor?*

A. Achitophel.

Q. *What became of* Achitophel?

A. He hanged himself. ch. 17. 23.

Q. *What became of* Absolom?

A. He likewise had an untimely Death.

Q. *In what manner?*

A. As he fled before his Fathers Army, riding under an Oak, he was hanged by the Hair of the Head, and afterwards thrust through the Body with a Dart by *Joab*, ch. 18, 9. 14.

Q. *What may we learn by these mens overthrow?*

A. That

A. That Treason will always have a shameful end.

Q. *How was dissension stirrd up against* David *without his own house?*

A. Two manner of ways,

Q. *Which be they?*

A. First, by the reproach of a base subject of his, vomited out against him, and then by the foreign malice of the Philistines, ch. 21. 15.

Q. *What was the subject called that reviled him?*

A. *Shimei*, of the house of *Saul*.

Q. *How did he revile him?*

A. He called him a Murtherer, and cast stones and dirt in his face, ch. 16. 7, 13.

Q. *Did* David *endure it?*

A. Yes, (as he did all his former troubles) with patience; commanding his men of War not to touch *Shimei*; for, said he, my son, which came out of mine own bowels, sought my life; then how much more may this *Benjamite* do it? Suffer him to curse, for the Lord hath bidden him. ch. 16. 11.

Q. *What vertue did shine in* David *besides his patience?*

A. Gratitude, and Continency.

Quest. *Wherein did he shew himself grateful?*

A. In giving all the Lands of *Saul* to *Mephibosheth*, his friend *Jonathan's* Son, ch. 9. 9.

Q. *Wherein was he content?*

A. In

A. In refusing (being very faint through thirst) to drink of the water which men had hazarded their lives to fetch him. ch. 23. 17.

Q. *How was* David *plagued for his presumption?*

A. God offered him the choise of three plagues.

Q. *Which be they?*

A. Either to have seven years Famine: or to flie three months before his Enemies, or to have three days Pestilence in the Land, ch. 24. 13.

Q. *Which did* David *choose?*

A. Three days Pestilence.

Q. *What was his reason?*

A. Because he had rather fall into the hands of God than man; for God will be merciful, when men are pitiless.

Q. *How many of his People dyed of the Pestilence?*

A. Threescore and ten thousand, ch. 24. 15.

Q. *In all the troubles of* David, *did God send no friend to comfort him?*

A. Yes, God is a God of mercy, and as he doth promise, even so he will perform; at all times of his distress, he raised him some friends or other.

Q. *Which be they?*

A. Before *Saul* died, *Jonathan*; *Michal*; *Abimelech* the priest; four hundred men, that came to his aid in the Wilderness; *Abigail* rich *Nabals* Wife,

Wife, that brought him provision; and *Achish* King of Gath, that gave him a City called *Ziklag* to dwell in.

Q. *After* Sauls *death, in the time of his Persecution, who were his Friends?*

A. Besides many other of his Subjects that stuck unto him, *Hushai*, shewed himself a special friend in overthrowing the Counsel of *Achitophel*, whereby the rebellion of his Son *Absolom* was cut off, ch. 17. 6. and old *Barzillai*, that succoured him when he fled from his Son, ch. 19 32.

Quest. *Notwithstanding the manifold troubles* David *had, did he at last find rest?*

A. Yes, and died in peace.

Q. *What doth his troublesome life and quiet death figure unto us?*

A. The race of the chief King of Heaven and Earth, Christ Jesus, who according to the flesh was persecuted on every side (as *David* was) with outward and inward Enemies, as well in his own person as in his members, but at last overcame all, and gave his Church perpetual victory; his name be praised.

The end of Samuel.

KINGS

Question.

WHo succeeded David?

A. His Son *Solomon.*

Q. *what was the first thing he asked of God?*

A. Wisdom; and God gave it him ch. 3. 11.

Q. *What did he shew therein?*

A. That Wisdom beautifieth a Prince or a Ruler, more than either wealth or honour.

Q. *what was the first sin he punished?*

A. Rebellion in *Adonijah*, ch. 2. 25

Q. *what was the second?*

A. Murther.

Q. *In whom?*

A. In *Joab*, for the death of *Abner* and *Amasa*, although he fled to the Altar for refuge, ch. 2. 34.

Q. *what doth that signifie?*

Q. That no man ought to shelter a homicide.

Q. *what was* Solomons *Estate?*

A. Peaceful and full of Pomp.

Q. *How came it to pass?*

A. By the gift of God.

Q. *Wherefore?*

A. Because he asked Wisdom first, and above all things (when God put him to his choice) therefore he had not only wisdom given him, but all things else.

Que st

Queſt. *How did he ſhew himſelf thankful?*

A. In Imploying his wealth and wiſdom to the glory of God.

Q. *How was that?*

A. He judgeth juſtly, and builded a moſt ſumptuous Temple to the name of the Lord.

Q. *Wherein conſiſted the Magnificence of* Solomon?

A. In theſe things: He ruled all the Kingdoms from the River of Euphrates, unto the land of the Philiſtins, and the Borders of Egypt, ch. 4. 21. His victuals for one day were thirty meaſures of fine Flower, and threeſcore meaſures of meal. ch. 4. 22. Ten fat Oxen, and twenty Oxen of the Paſture: An hundred Sheep, beſides Harts, Bucks, Bugles, and fat Fowl, chap. 4. 23. He had forty thouſand ſtalls of Horſes for his Chariots, and twelve thouſand Horſemen, ch. 4. 26. Gold and Silver was as plentiful as ſtones, chap. 10. 27. He had ſeven hundred Wives, and three hundred Concubines, ch. 11. 3. Beſides all this, he had wiſdom more than any man living.

Q. *Yet in the end, notwithſtanding he had his hearts deſire in theſe and all things elſe, what was his opinion of this VVorlds felicity?*

A. That all is vanity, and vexation of Spirit.

Q. *Did*

Q. *Did this Prince (thus blessed of God both outwardly and inwardly) fall afterward from God?*

A. He did.

Q. *In what manner?*

A. By Adultery, and Idolatry, ch. ii. 5.

Q. *What do we learn by that?*

A. That how absolute soever we are for honour, Wisdom, or Riches, yet we may fail, as *Solomon* did.

Q. *How was* Solomon *punished for his sin?*

A. God raised up Enemies against him, and after his death divided his Kingdom, leaving the least part to his Son.

Q. *Why did not God quite extinguish his race, considering his sin?*

A. Because of the promise which he made to his servant *David*, 1 Kings xi. 34.

Q. *Who succeeded Solomon?*

A. His Son *Rehoboam.*

Q. *How many Tribes had he under his Dominion?*

A. Two, *Judah* and *Benjamin.*

Q. *Who ruled over Israel?*

A. *Jeroboam*, a Servant to King *Solomon.*

Quest. *How many Tribes were under him?*

A. Ten. xi. 13.

Quest. *What vices do we learn to shun by*

by the lives of the Kings of Israel, *and* Judah?

A. Not to corrupt Religion to serve our own turns.

Q. *By whose example?*

A. By the example of *Jeroboam*, King of Israel; who made two Calves of Gold, and set up the one at *Bethel*, and the other at *Dan*, and caused the people to worship them; also he made a House of High Places, and made Priests of the lowest of the People, which were not of the Sons of *Levi*; so set up corrupt Religion to keep the People from going to the Temple at Jerusalem to worship, ch. 12. 28. &c.

Q. *What else?*

A. Not to lay violent hands upon Gods Ministers.

Q. *By the example of whom?*

A. Of *Jeroboam*. ch. 13, 4.

Q. *How did God punish him?*

A. As he thrust out his hand to strike the Prophet of the Lord, his hand withered, and he could not pluck it back again, ch. 13. 4.

Q. *What else?*

A. Not to conspire against the King.

Q. *By the example of whom?*

A. Of *Zimri*, that slew *Elah* King of Israel, being drunk in Tirzah, and afterwards sat upon the Throne, 1 Kings 16. 9.

Q. *What was the end of* Zimri?

A. He reigned but seven days; and being besieged in Tirzah, and finding no way to escape, burnt the Kings Palace and himself in it, ch. 16. 18.

Q. *What else?*

A. Not to shed our Neighbours blood to be made owner of his goods.

Q. *By the example of whom?*

A. Of *Ahab* and *Jezabel*, who by the practice of false witnesses, put *Naboth* to death, and took his Vineyard. ch. 21. 13.

Q. *How were they punished?*

A. *Ahab* was slain at Ramoth Gilead; and *Jezabel* was thrown out of her Chamber window, and dashed in pieces ch. 22, 34. and 2 Kings 9. 33.

Q. *What else?*

A. Not to hate the preachers of God because they grate upon our gailed Consciences.

Q. *By the example of whom?*

A. Of *Ahab*, ch, 22. 8.

Q. *What else?*

A Not to be covetous.

Q. *By the example of whom?*

A. Of *Gehazi*, that took money garments, sheep, oxen, and other things, where he should not.

Q. *What was his punishment?*

A. He was plagued with the Leprosie 2 Kings 5. 27.

Q. *What else?*

A, Not to take counsel of spirits

time of ſickneſs, or any other extremity.

Q. *By the example of whom?*

A. Of *Ahaziah*, who having taken a fall through the Latece of a Window, ſent his ſervants to *Baalzebub*, to know if he ſhould recover or no, 2 Kings 1. 2.

Q. *How did God puniſh him for that ſin?*

A. He ſuffered him to pine upon his bed for want of help, 2 Kings 1: 4.

Q. *what elſe?*

A. Not to blaſpheme the name of God.

Q. *By the example of whom?*

A. Of *Senacherib* the Aſſyrian.

Q. *How was he puniſhed?*

A. God ſlew of his Souldiers an hundred fourſcore and five thouſand men; and when he turned into his Country, his own Sons murthered him in the Temple of his Idol-Gods, 2 Kings 19. 35, 37.

Q. *what elſe?*

A. Not to deride Gods Miniſters.

Q. *By the example of whom?*

A. Of the children of Bethel, that called *Eliſha* bald-pate, 2 Kings 2. 23.

Q. *How were they puniſhed?*

A. Two Bears came out of the Foreſt, and tore them in pieces.

Q. *what elſe?*

A. Not to be vain-glorious.

Q. *By the example of whom?*

A. Of *Hezekiah*, that in pride ſhewed

all his wealth to that Ambassadors of Babel.

Q. *How was he punished*,

A. God gave all the wealth afterward into the hands of the King of Babel for a prey, 2 Kings 20. 17. 18.

Q. *what else?*

A. Not to mock or jest at the preaching of the Word of God.

Q. *By the example of whom?*

A. Of *Zedekiah* and his Subjects, that mocked and despised the Prophets that were sent to forewarn them of their destruction, 2 Chron. 36. 16.

Q. *what was their punishment?*

A. *Zedekiah* himself for despising the light of the Soul, lost the sight of his Body; his eyes were pulled out, his sons were slain before him, & he and the people carried in captivity to *Babylon*.

Q. *what vertues do we learn by the lives of the Kings of Israel and Judah?*

A. To have a sure confidence in the providence of God.

Q *By the example of whom?*

A. Of *Elijah* the prophet; to whom in time of Famine God sent meat by the Ravens, 1 Kings 17, 6.

Q. *what else?*

A. To be charitable to the distressed.

Q. *By the example of whom?*

A. Of the widow of *Sarepta*, whose oyl, and meal, the more she spent, the more

more she had, for her kindness shewed to *Elijah*, 1 Kings 17. 16.

Q. What else?

A. To be zealous in prayer.

Q. By the example of whom?

A. Of *Elijah*; who in time of great drought called Faithfully upon the Lord, and he poured down rain upon the earth, 1 Kings 18. 45.

Q. How many be the degrees by which Prayer ascends into Heaven?

A. Six.

Q. Which be thy?

A. First, humility, in shewing reverence with the members of the Body, as kneeling, *&c.* Secondly, devotion, in having mind on nothing else when we Pray. Thirdly, Faith, in believing to obtain that we pray for. Fourthly, integrity of heart, not to ask any thing but that which is just, Fifthly, in conversation of life, that our manners answer our devotion. Sixthly, perseverance that is, never to faint, or be wearied of so good an exercise.

Q. *What learn we hence?*

A. Not to doubt of our resurrection.

Q. *By the example of whom?*

A. Of *Elijah*, that was taken body and Soul up into Heaven, 2 Kings 2. 11.

Q. What else?

A. To be faithful.

Q. *Why?*

A: Because

A. Because where Faith is, nothing seems impossible.

Q. *By the example of whom?* Elisha.

A. Of Elijah, that raised the dead to life, cured *Naaman* the Leper, and made Iron to swim upon the Waters, 2 Kings 5 14. and ch. 6. 6.

Q. *What else?*

A. Not to distrust the omnipotency of God.

Q. *By the example of whom?*

A. Of the destruction that fell upon the Syrians that lay before Samaria, without any stroke of mans hand, 2 Kings 7. 6, 7.

Q. *What else?*

A. To assure our selves of Gods help howsoever we are forsaken of men.

Q. *Why?*

A. Because millions of Angels Incamp about the faithful, 2 Kings 6. 17.

Q. *What else?*

A. To advance true Religion.

Q. *By the example of whom?*

A. Of *Josiah* King of *Judah*, that put down Idolatry, and commanded the Law of God to be read in the Temple. 2 Kings 23. 2.

Q. *What else?*

A. Not to spare our own Parents in case of Religion.

Q. *By the example of whom?*

A. Of *Asa* King of *Judah*, that deposed

poſed his own Mother for Idolatry, 2 Chron. 15. 16.

Q. *What elſe?*

A. To provide a living for the Miniſters of God.

Q. *By the example of whom?*

A. Of *Hezekiah* King of *Judah*, that commanded the Tithes of corn, wine, oyl, and honey to be brought to the Prieſts, 2 Chron. 31. 4. 5.

Q. *What elſe?*

A. Not to doubt of forgiveneſs if we repent.

Q. *By the example of whom?*

A. Of *Manaſſeh* King of *Judah*, whom upon his hearty repentance, God delivered out of captivity, 2 Chron. 33. 13.

The end of Kings and Chronicles.

EZRA.

Queſtion.

WHo *wrote this Book?*

A. Ezra.

Q. *Of what Nation was he?*

A. A Jew, of the family of *Aaron*.

Q. *How many things do we generally learn out of this Book?*

A. Four.

Q. *What is the firſt?*

A. The truth of Gods mercy.

Q. *How?*

A. In that, according to his promise, after seventy years were expired, he delivered his people out of captivity.

Q. By the favour of whom?

A. Of *Cyrus* King of Persia, ch. 1.

Q. Who brought them home?

A. *Zerubbabel* and *Ezra*, chap. 1. and chap. 7.

Q. What is the second thing we learn out of this Book?

A. The thankfulness which ought to be in us for Gods benefits, as was in the Israelites after their return; ch. 7. 27.

Q. What is the third?

A. The care that we ought to have to establish true Religion, by the example of the Israelites, that never ceased till they had built the Temple of the Lord, and published his Laws, ch. 6. 15. 16.

Q. What is the fourth?

A. When we are once planted in peace, and have the use of true Religion to labour, as the Israelites did, for the preservation of human society, by seeing good Laws executed, ch. 10.

The end of Ezra.

NEHEMIAH.

Question.

WHat was Nehemiah?

A. A Jew, and in great favour with *Darius*.

Q. What

Q. What was his disposition?

A. He feared God, and desired the good of his Country.

Q. How did that appear?

A. First, by his daily prayer; next by the lamentation that he made for the misery of his Countrymen, ch. i. 4. and lastly, by obtaining means to help them.

Q. *He did not then (as many will in these our days) say, God help only, and so forget the misery of their brethren, but he laboured to give them succour?*

A. He did.

Q. *In what manner?*

A. He procured a license of the King to get provision for the repairing of Jerusalem, ch. 2. 8.

Q. *Who hindred him in his Work?*

A. *Sanballet* the Horonite, and *Tobijah* the Ammonite.

Q. For what cause?

A. Upon malice.

Q. *What do we learn thereby?*

A. That the Devil and his instruments still lye in wait to hinder vertuous exercises.

Q. *How did they hinder the Jews?*

A. By raising War upon them.

Q. *Did the Jews then leave off their enterprize?*

A. No, they laboured with one hand, and held the sword in the other, ch. 4. 17.

Queſt. *What doth their diligence teach us?*

A. In repairing the new Jeruſalem of our Souls, as they did the old Jeruſalem of their earthly Habitation; to practiſe the deeds of Charity with one hand, and in the other to hold the ſhield of Faith, to keep off the aſſaults of the Devil, and his inſtruments.

Queſt. *What did* Nehemiah *repair in Jeruſalem?*

A. The walls of the broken buildings.

Queſt. *What elſe?*

A. Decayed Religion and corruption of manners, ch. 13.

The end of Nehemiah.

ESTHER.

Queſtion.

WHat *was* Eſther?

A. A poor Maid.

Q. *How was ſhe advanced?*

A. To be the Wife of a King.

Q. *By what means?*

A. By the providence of God, and her own vertue.

Q. *To what end?*

A. To protect the Jews her Countrymen.

Q. *What Vices do we learn to ſhun, by the contents of this Book?*

A. Not

A. Not to feast in Ostentation of our riches.

Q. *By the example of whom?*

A. Of *Ahasuerus* King of *Persia* and *Media*, that made a feast for an hundred and fourscore days, ch. i. 4.

Quest. *What else?*

A. The disobedience of Wives to their Husbands.

Q. *By the example of whom?*

A. Of *Vashti*, *Ahasuerus* his Queen, that refused to come to him when he sent for her.

Q. *What was her punishment?*

A. She was banished out of the Kings company for ever.

Q. *What do we learn else?*

A. Not to buy sin with the price of money.

Q. *By the example of whom?*

A. Of *Haman*, who would give the King ten thousand Talents of Silver to have the Jews destroyed, ch. 3. 9.

Q. *What else?*

A. Not to harbour pride, and contempt in our hearts.

Q. *By the example of whom?*

A. Of proud *Haman*, that wished the death of every one that did not salute him.

Q. *What was his punishment?*

A. He was hanged himself upon the Gallows that he had made for another man, ch. 7, 10.

Q. What

Q. *What vertues do we learn out of this book?*

A, To observe temperance in our feasting.

Q. *By the example of whom?*

A. Of King *Ahasuerus*, that commanded (during his feast) no man should be compelled to drink more than what he pleased, ch. 1, 8.

Quest: *May not Christians be ashamed of this?*

A: Yes.

Q: *Shew me the reason?*

A, Because he that was a heathen, thought it a sin to carouse; but we that know God, make no conscience to be drunk.

Q, *What vertues do we learn else?*

A. The love of a woman unto her Countrymen.

Q. *By the example of whom?*

A, Of *Esther*, that made void a Decree purchased by *Haman*, for the destruction of all the Jews in Persia, ch: 8, 11.

The end of Esther.

JOB.

Question:

WHat learn we in general out of this Book of Job

Five things:

Q: Which

Q: *Which be they?*

A. First, uprightneſs of life, in theſe words; And *Job* was an upright and juſt man, ch. 1, 1: Secondly, patience in affliction; Shall we receive good at the hand of the Lord, and not evil, ch. 2, 10: Thirdly, mutability of the world in theſe words; Such things as my ſoul abhorred to touch are my ſorrowful meat, ch: 6: 7: Fourthly, the envy of the Devil, in theſe words; Touch all that he hath, and ſee if he will not blaſpheme thee to thy face, chap. 1. 11. Fifthly, the mercy of God, in theſe words; He maketh the wound and bindeth it up, ch. 5. 18.

Q. *Wherein conſiſted his uprightneſs?*

A. In three things.

Q. *Which be they?*

A. In holineſs towards God, in uprightneſs towards the world, and in ſobriety towards himſelf.

Q. *In holineſs, how?*

A: He did offer burnt-offerings for himſelf, and for his children, ch. 1, 5.

Q: *In righteouſneſs, how?*

A: *He* was the eyes of the blind, ch: 29, 15. The feet of the lame, *ibid.* He fed the hungry, ch: 31: 17. He cloathed the naked, ch: 31: 19. He ſtood with the widow and fatherleſs, ch: 31: 16: 21. He harboured the ſtranger, ch. 31: 32. He judged juſtly, ch: 29. 14.

Q: *In ſobriety, how?*

A: *An*

A: His heart was not infected with luſt, ch: 31. 9. Nor did his feet walk in deceit, ch: 31; 5. Nor made he his gold his hope, ch. 31: 24. Nor did his mouth kiſs his hand, (that is) he was not vain-glorious, ch. 31: 27.

Q: Wherein conſiſted his patience?

A, *In* bearing with the mutability, and change of his eſtate.

Q. *Wherein conſiſted the change of his eſtate?*

A. In five things.

Q: *Which be they?*

A: Firſt, he loſt his Children and his Wealth, ch: 1. Secondly, his Body became leprous, ch. 2. 7: Thirdly, his friends upbraided him, ch. 4, 5. Fourthly, his wife forſook him, ch. 19, 17. Fifthly, his own Servants deſpiſed him, ch. 16, 15.

Queſt. *Wherein conſiſted the envy of the devil?*

A. In tempting him many ways before he could be ſatisfied of his constancy.

Q. Wherein conſiſted the mercy of God?

A. In this, that as he did ſmite, ſo he did heal; as he did puniſh, ſo he did preſerve; as he did take away, ſo he did reſtore.

Q. How was Job *reſtored?*

A. Double the wealth he had before, ch. 42, 10.

Q. *What do we learn by that?*

Q. That

Q. That Gods mercy is greater than his judgment.

Q. *What have we when we come into this world?*

A. Nothing.

Q. *what ſhall we have when we depart?*

A. As much. ch. 1. 21.

Q. *What ſhall he reap that ſoweth iniquity?*

A. The ſame, ch. 4. 8.

Q. *Can any man ſay to himſelf, I am righteous?*

A. No, not the Angels in Heaven, ch. 4. 18.

Queſt. *what is man born to by nature?*

A. To travel, as naturally it is for the ſparks to fly upward, ch. 5. 7.

Queſt. *To what may we compare feigned Friends?*

A. To a River, that in Summer is dry, and in Winter is frozen, ch. 6. 15.

Queſt. *To how many things may we liken the vaniſhing frailty of mans age?*

A. To ſix things.

Queſt. *Which be they?*

A. Firſt, to the vaniſhing of a cloud, ch: 7, 9. Secondly, to the ſwiftneſs of a Weavers ſhuttel, ch: 7, 6. Thirdly, to a ſhadow, ch: 8, 9. Fourthly, to the haſty ſpeed of a poſt, ch: 9. 25 Fifthly, to the falling of a ſhip, and the flight of an eagle, ch: 9, 26. Sixthly, to a flower that ſhoots forth in the morning

ing, and is withereth by the night, ch. 14, 2.

Queſt. *What ſhall devour the houſe of Bribes?*

A. Fire.

Q. *May a man boaſt of the greatneſs of his birth?*

A. No.

Q. *Why?*

A. Becauſe corruption is our mother, and the worms our ſiſters and brothers, ch. 17. 14.

Q. *Though we die, what hope doth* Job *give us?*

A. That we ſhall riſe again, and ſee God in our fleſh ch: 19, 26.

Queſt: *Of what continuance is the joy of the wicked?*

A, For a moment, ch: 18, 5.

Queſt. *What may we think when we ſee the wicked flouriſh?*

A. That they are kept for the day of deſtruction, ch: 21, 30.

Q. *How comes wiſdom unto men?*

A. Neither by age, nor authority, ch: 32. 9.

Q. *How then?*

A. By the gift of God.

Q. *What is God?*

A, Incomprehenſible for power, juſtice, and providence. ch. 38. and ch. 39.

The end of Job.

PSALMS,

Question.

WHat is the general Doctrine of the Psalms?

A. Prayer, and thanksgiving, Prayer that God would continue his favour towards us; thanksgiving, for his benefits received.

Q: *what man is blessed?*

A, He that contemneth not Gods word, but meditateh upon his Law.

Q. *what is he like?*

A. A Tree planted by the waters side,

Q: *What man is cursed;*

A, He that sitteth in the seat with the scorners of Gods word.

Q. *What is he like?*

A. Chaff scattered before the wind.

Q; *who conspire against God and his Anointed?*

A. The heathen, and wicked doers.

Q. *What is the end of their conspiracy?*

A. Derision before God, Ps. 2. 4.

Q. *In time of trouble, in whom must we trust?*

A. In the Lord.

Q. *Why?*

A. Because he will deliver us, Ps: 3. 3.

Q. Who turns the glory of God into shame?

A. Lovers of vanity and lyes, Ps. 4. 5.

Quest. What is a persecuter of Gods people compared unto?

A. Lion.

Quest. Why?

A. Because,

A. Becauſe, like a Lion, he will tear in pieces and devour, Pſ. 7. 2.

Q. *If the wicked ſeek to obſcure the Glory of God, how will he reveal his praiſe?*

A. Even by the mouths of Babes and Sucklings, Pſ. 8: 2.

Queſt. *How will the Lord judge the world?*

A. In righteouſneſs, Pſ. 9. 8:

Queſt. *Are the poor deſpiſed in Gods ſight?*

A, No; he is their refuge, Pſ. 9. 9.

Q. *What is the practice of the worldly man?*

A. Fraud, rapine, and tyranny, Pſ. 10. 7.

Q. *What is his reward?*

A. Fire, brimſtone, and ſtormy tempeſts. Pſ. 11. 6.

Q. *How many are the righteous?*

A. In earth none, there is not one doth good, no not one, Pſ. 14. 1.

Q. *Who ſhall dwel upon Gods Holy Hill?*

A: He that ſpeaketh truth, ſlanders not his Neighbour, and gives not his money to uſury, Pſ. 15. 3 5.

Q. *Of what did* David *propheſy?*

A. Of Chriſt.

Q. *Wherein?*

A. In theſe words; Thou wilt not leave my ſoul in the grave, nor ſuffer thy Holy One to ſee corruption, Pſ. 16. 10.

Queſt. *What is true felicity?*

A. The

A. The fruition of Christ Jesus face to face in righteousness, Ps. 17, 15.

Q. How do the Godly affect the word of God, and the knowledge of it?

A. More than gold, than much fine gold, and more than honey, or the hony-comb, Ps. 19. 10.

Q. In what do the men of the world put their trust?

A. In the things of the world, some in charlots, and some in horse-men, Ps. 20. 7.

Q. In whom do the children of God place their hope and confidence?

A. In God. We will remember the name of the Lord our God, Ps. 20. 7.

Q. *What success have the former?*

A. They are brought down and fallen.

Quest. *And what the latter?*

A. They are risen, and stand upright Ps. 20. 8.

Quest. *Whom will the Lord teach his way?*

A. The humble heart, Ps. 25. 9.

Q. How doth the Lord love us?

A. More than Father or Mother; for when they forsake us, he will take us up, Psal. 27. 10.

Q. What is it that upholds the righteous, and keeps them from falling down, and fainting?

A. Faith in God, and hope to see the

the goodneſs of the Lord in the Land of the living, Pſ. 27. 13.

Q. *He will not then be angry for ever?*

A. No, his anger endureth for a while; and though ſorrow be this night, we ſhall have joy to morrow, Pſ. 30. 5.

Queſt. *What muſt we do when we have ſinned?*

A. Confeſs our wickedneſs, though it be againſt our ſelves.

Q. *What follows?*

A, Forgivenneſs, Pſ. 32. 5.

Q. *Is it enough to eſchew evil?*

A. No.

Q. *What then?*

Q. We muſt likewiſe do that which is good, Pſal. 34. 14.

Q. *Doth* David *curſe his enemies, and pray for their confuſion?*

A. He doth very often, Pſal. 35. 4.

Q. *May we do ſo to ours?*

A. We may not, we are commanded to bleſs them, to pray for them, and to do them good.

Q. *Was this then any ſinful paſſion in* David, *that he ſo often breaks out into it?*

A, No, the Prophet had not commiſſion only, but commanded from the Spirit of God to curſe his enemies.

Q. *May the wicked proſper?*

A. Like a green Tree, but they ſhall quickly wither, Pſ. 37. 35. 39.

Q. *May the righteous be miſerable?*

A. Yes,

A. Yes, but their inheritance shall be perpetual, Ps. 37, 18.

Q. *Were never any of Gods Children beggars?*

A. Yes, no doubt many, *Elias*, *Lazarus*, &c.

Q. *Why doth* David *profess, that he never saw the righteous forsaken, nor their seed begging their bread?*

A. It must either be taken of the Prophet's experiment, that himself never saw it: or else the word *forsaken*, is the limitation of the sentence; thus *I* never saw the righteous so begging their bread, that they were utterly and finally forsaken.

Q. *Doth not God know all our miseries and afflictions?*

A. He doth, nothing is hid from him.

Q. *What then needs* David, *or need we so fully to open to him our wo and wretchedness? as* Ps. 41.

A. God suffers himself as it were to be moved by the earnestness and importunity of our prayers, commending this to us as the only means to compass what we stand in need of from him.

Quest. *How was the Psalmist affected with his sins?*

A. The number of them being more than the hairs of his head, did so oppress him, that he could not look up to Gods mercy, his heart failed him, Ps. 40, 12.

Q. *If*

Q. Is this the condition of every true believer?

A. It is, to be often dejected and affrighted, disquieted, nay cast down, by reason of the weight and number of their sins.

Q. Had the prophet the undoubted faith of the Resurrection?

A. He had; witness himself, God will redeem my Soul from the power of the Grave, for he shall receive me, *Ps.* 49. 15.

Quest. *What is the sacrifice that God delights in?*

A. A broken spirit, a broken and contrite heart.

Q. *Is this sure of Gods acceptance?*

A. *It is*; God will not despise it, Ps. 51, 17.

Q. *What is the property of natural men?*

A. Foolishly to perswade themselves that there is no God, nor none that considers them.

Quest. *What follows from hence?*

A. They go back, and become wholly unclean, not one of them doth good, Psal. 53.

Q. *What was a special fruit of the Psalmists faith?*

A, Fearlesness of men: In God have I put my trust, I will not fear what man can do unto me, Psal. 56. 11.

Y. *What is the vanity of rich men?*

A. They

A: They heap up wealth, but know not who shall enjoy it. Ps. 39. 6.

Q. *When the oppressed mourn, what doth God?*

A. He gathers his tears in a Bottle, and keeps a register of their wrongs, Ps: 56, 8.

Q: *To what end?*

A - To pour so much vengeance upon the oppressors heads.

Q: *What encouragement have we to rely on God?*

A. The experience of his former goodness, Psal. 61. 3.

Q. *How doth God find the true disposition of his people?*

A. By tryal.

Q. *How doth he try them?*

A, As silver is tried in the fire of affliction, Psal. 66 10.

Q. *In the sea of this life, what hope have we to save us from drowning?*

A. A rock:

Q. *What it that rock?*

A, Christ Jesus, Psal. 71. 3. 5.

Q: *Why are magistrates called Gods?*

A. Because they supply the place of God for the administration of Justice.

Q *How do they prove to be no Gods?*

A. In that they die like men, Psal. 82. 6. 7.

Q *Hath God made an Election of those who shall be saved?*

A, Yes.

Q.

Q. *When?*

A. Before the foundation of the Earth was laid, Pſal: 90. 2.

Q. *Why are the righteous compared to a Palm tree?*

A. Becauſe as the wood of that is ſweet, ſo ought they to be ſweet wood for the building of Gods Church; as the leaves of it are green, ſo ought their words always to be vertuous; as the fruit of it is laſting, ſo their good deeds ought to be without ceaſing.

Q. *How is God made viſible to our mortal eyes?*

A. By his Creatures, the light in his cloathing, he moves upon the wings of the Wind, his meſſengers are flames of fire, his Throne is Heaven, and his Footſtool is the Earth.

Q. *Why doth not the ſea overflow the Earth?*

A. Becauſe God hath ſet its bounds which it ſhall not overpaſs. Pſ. 104, 9.

Q. *What is the beſt ſervice of flatterers?*

A. They reward evil for good, and hatred for friendſhip, Pſ. 109. 5.

Q. *What is the inconvenience of a evil tongue?*

A. It woundeth like the ſharp arrows of a mighty man, and burneth like coals of Juniper, Pſ. 120. 4.

Queſt. *How is God to be praiſed?*

A. With the whole heart, Pſ. 9[illegible]

Q. *How is he to be prayed unto?*

A. [illegible]

A. Not with feigned lips.

Q. *Who is our beſt guide?*

A. The ſpirit of God.

Q. *Whither doth the ſpirit lead us?*

A. To the land of righteouſneſs, Pſ. 143. 10.

Q. *What is the Lord to them that truſt in him?*

A. A Fortreſs, a bulwark, and a ſhield, Pſal. 144. 2. *The end of the Pſalms.*

The PROVERBS, of SOLOMON.

Queſtion.

WHat *is a Proverb?*

A. A ſhort ſaying, including much matter,

Q. *What doth it teach?*

A. Wiſdom and underſtanding.

Queſt. *What is the beginning of wiſdom?*

A. The fear of the Lord, ch. i. 7.

Q. *Who imbraceth inſtruction?*

A. The wiſe.

Q. *Who refuſeth it?*

A. The fool, verſe 7.

Q. *How doth wiſdom adorn?*

A. Like a chain of gold about the neck, verſe 9.

Q. *When ſinners entice us, what muſt we do?*

A. Not give conſent, verſe 10.

Q. *How are ſinners diſpoſed?*

A. Their feet are swift to evil, ver 16.

Q. *If we seek wisdom, what will she do?*

A. Pour out her mind unto us, and give us understanding, verse 23.

Q. *If we despise wisdom, what will she do?*

A. Laugh at our destruction, ver. 26.

Q. *How cometh destruction?*

A. Suddenly, like a whirlewind, verse 27.

Q. *What is the hinderance to the obtaining of wisdom?*

A. Sloath

Quest. *How doth Sloath reward those that love it*

A. With death and confusion, ver. 32.

The Doctrine of the 2 Chapter.

Question.

IN *what sort must we seek after wisdom?*

A. As after gold and silver.

Q. *Whence cometh wisdom?*

A. From the mouth of God, ver. 6.

Q. *What is the effect of wisdom?*

A. It will preserve from all vices.

Q. *What is the property of an Harlot?*

A. To flatter with her lips, verse 16.

Q. *Whither leads her acquaintance?*

A. To hell, verse 18.

The Doctrine of the 3 Chapter.

Question.

TO *keep the Commandments of God what profit is it?* A. Pro

A. Prosperity, and length of life, verse 2.

Q. *What Jewels must we hang about our necks?*

A. Mercy and truth.

Q. *Where must they be set?*

A. In the table of our heart, ver. 3.

Quest. *Why doth God give riches unto men?*

A. By them to honour him, ver. 9.

Q. *What is the reward of that honour?*

A. Our barn shall be filled with abundance, and our presses burst with new wine, verse 10.

Q. *In what sort must men be wise?*

A. Not in their own conceit.

Q. *Whom doth God correct?*

A. Such as he loveth, verse 12.

Q. *At what rate is wisdom valued?*

A. To be more worth than gold or pearl, verse 15.

Q. *What be the hand-maids of wisdom?*

A. Long life, ver. 16. pleasant days, verse 17. security of soul and body, verse 23. 24, 25.

Q. *What vices are else forbidden in this chapter?*

A. All malice, or desire to hurt, verse 29. All causeless contention, verse 30. All scorning and scoffing, verse 34.

Q. *Why are these vices forbidden?*

A. Because they are an abomination before the Lord, verse 32.

The Doctrine of the 4 Chapter.

Question.

How are the wicked fed?

A. With the bread of extortion, and the Wine of violence, verse 17.

Q. What infecteth the whole course of life?

A. A corrupt heart, false lips, and wanton eyes.

Q. What purifieth the whole course of life?

A. A clean heart, a true tongue, and a chast eye, verse 23. 24. 25.

The Doctrine of the 5 Chapter.

Question.

How seemeth Lust at first?

A. As sweet as hony, verse 3.

Q. How is the end?

A. As bitter as wormwood, verse 4.

Q. What hurt bringeth it to the body?

A. It consumeth the flesh, verse 11.

Q. What to the purse?

A. It leaves our goods in the hands of strangers, verse 10.

Q. Is there any thing else to be learned in this Chapter?

A. To live upon our own labours, verse 15. to be charitable to others, verse 16. To keep wedlock inviolated, verse 18, 19.

Q. Why ought we to be careful of these things?

A.

A. Because we always walk in the sight of the Lord, verse 21.

The Doctrine of the 6 Chapter.

Question.

IN what case is he that is surety for another man?

A. Snared with the words of his own mouth.

Quest. *What learn we by the Pismire?*

A. Diligence.

Q. *How?*

A. To labour in summer to prevent the want of winter.

Quest. *How cometh poverty upon the sloathful?*

A. Like an armed man.

Quest. *Which be the six things that God hates?*

A. First, haughty eyes; Secondly, a lying tougue; Thirdly, a heart imagining evil; Fourthly, feet swift to shed blood, Fifthly, a false witness; Sixthly sowers of contention, ver. 17, 18. 19.

Q. *What is our special duty to our parents?*

A. Obedience to follow their instruction.

Q. *How many ways doth a wicked woman tempt?*

A. With the beauty of her face, the flattery of her tongue, and the wantonness of her looks, verse 24. 25.

Q. *Is adultry worse than these?*

A. Yes.

Q. *Why?*

A. Because Theft may be redeemed, but Adultery destroyeth the *Soul*; and the reproach thereof can never be put away: verse 30. 31, 32, 33.

The Doctrine of the 7 Chapter.

Question.

WHy *is lust called a deed of darkness?*

A. Because commonly it practiseth in the night, when the air is dark and black. verse 9:

Q. *The reason of it?*

A. Such is the guilt of conscience, as it covers darkness to shadow the guiltiness thereof.

Q. *What are the marks of an Harlot?*

A. A wandering foot, verse 11. an impudent face, verse 13. and an inticing tongue, verse 14, 15, 16, 17. &c.

Q. *What is he like that yieldeth to the enticements of lust?*

A. An ox led to the slaughter, a fool that goeth to the stocks, or a bird that hasteth to the snare, verse 22, 23.

The Doctrine of the 8. Chapter.

Question.

IS *wisdom any niggard of her good graces?* A. No;

A. No; she cryeth out to men in the gats, and in the entry of their houses, in the top of high places, and by the high-way side, verse 2. 3.

Q. *What doth she promise?*

A. The knowledge of excellent things.

Q. *How doth she induce the minds of men to follow her?*

A. By promising unto them, that her Doctrine shall be easie and plain, ver. 9.

Q. *What in this Book is understood by the Name of* Wisdom?

A. The Word of God, and the doctrine of the Preachers, which is easie to all them that have a desire to learn.

Q. *Of what continuance is wisdom?*

A. Even from eternity, before the earth was made, the depths begotten, or the mountains settled, ver. 23. 24, 25.

The Doctrine *of the 9. Chapter.*

Question.

IN *this Chapter how doth wisdom allure her followers?*

A. By calling them to a sumptuous banquet.

Q. *What is meant by that banquet?*

A. The word of God, and the ministration of the Sacraments.

Q. *In the third verse it is said,* A foolish woman is troublesome; *what understand*

you by the fooliſh woman?

A. Ignorant preachers.

Q. *what is their Doctrine?*

A. Like ſtolen waters, ſweet to the fleſh, but unpleaſant to the ſpirit, verſe 17. 18.

The Doctrine of the 10. *Chapter:*

Queſtion.

WHat are the vices and vertues deciphered in this Chapter for our inſtruction?

A. The firſt are wiſdom and folly.

Q. *what is the good that cometh by wiſdom?*

A. A wiſe Son maketh a glad Father.

Queſt. *What is the hurt that cometh by folly?*

A. A fooliſh Son is a heavineſs to his Mother.

Q. *What are the ſecond?*

A. Sloath and Diligence.

Q. *What is the inconvenience of Sloath?*

A. A ſloathful hand maketh poor, v 4.

Q. *What profit comes by Diligence?*

A. The hand of the diligent makes rich.

Q. *What are the third?*

A. Righteouſneſs and impiety.

Q. *What is the good that cometh by righteouſneſs?*

A. The

A. The memorial of the just shall be blessed.

Q. *What is the hurt that cometh by impiety?*

A. The name of the wicked shall rot, verse 7.

Q. *What are the fourth?*

A. Innocency, and guilt of conscience.

Q. *What is the good that cometh by innocency?*

A. He that walketh uprightly walketh boldly, surely:

Q. *What is the hurt that cometh by guilt of conscience?*

A. Fear and shame; for he perverteth his ways, and he shall be made known, verse 9.

Q. *What are the fifth?*

A. Love and hatred,

Q. *What is the good that cometh by love?*

A. It coverth offences, ver. 12.

Q. *What is the hurt that cometh by hatred?*

A. It stirreth contentions.

Q. *What are the sixth?*

A. Silence and much babbling.

Q. *What is the good that cometh by silence?*

A. He that refraineth his lips, is wise, ver. 19.

Q. *What is the hurt of much babbling?*

A. In many words there cannot want iniquity, or sin.

The

The Doctrine of the 11. *Chapter.*

Question.

What are falſe ballances?

A. Abomination before the Lord.

Q. *What doth a true weight?*

A. Pleaſe him, ver. 1.

Q. *When pride goes before, what follows?*

A. Shame, ver. 2.

Q. *How is lowlineſs rewarded?*

A. With wiſdom and honour.

Queſt. *Can riches deliver in the day of wrath?*

A. No.

Q. *What is our refuge then?*

A True righteouſneſs, ver. 4.

Q. *How is the way of the righteous?*

A. Direct and ſtraight.

Q. *How is the way of the wicked?*

A. Crooked and ſtumbling, ver. 5.

Q. *Whither leads the path of the one?*

A. To life.

Queſt. *Whither leads the path of the other?*

A. To death, ver. 19.

Q. *Can friendſhip defend evil deeds?*

A. No; but in the end they ſhall be puniſhed, ver. 21.

Queſt. *How ſhall he be rewarded that is vertuouſly liberal.*

A. With

A. With Increase.

Q. *How be that spareth more than is convenient?*

A. With poverty and indignation, ver. 24.

Q. *How seemeth a woman without discretion?*

A. Like a Jewel of Gold in a Swines snout, ver. 22.

Q. *Whom doth the People curse?*

A. Hoorders up of Corn.

Q. *And whom will they bless?*

A. Such as bring it forth to sell, ver. 26.

The Doctrine of the 12. Chapter.

Question.

WHat *is a vertuous woman to her husband?*

A. A Crown of Gold upon his Head.

Q. *And what is she that maketh her husband ashamed?*

A. Corruption to his bones, ver. 4.

Q. *How doth the Godly and wicked differ?*

A. First, in their thoughts: The thoughts of the just are right? But the Counsels of the wicked are deceitful. Secondly, in their words: the talk of the wicked is to lye in wait for blood; but the mouth of the righteous will de-

liver

liver them, verſe 6. Thirdly, in their works: the wicked worketh a deceitful work; but he that ſoweth righteouſneſs ſhall receive a ſure reward, ch. ii. 18. Fourthly, in their ends: the wicked periſh; but the houſe of the righteous ſhall ſtand, ver. 7.

Q. *Are not many men deſpiſed for Poverty?*

A, Yes.

Q. *But what is he that is poor, and liveth of his own labour?*

A, Better than he that boaſteth, and lacketh bread, ver. 9.

Queſt. *What are the words of a perverſe tongue?*

A, Like the pricking of a ſword.

Q. *Why?*

A. Becauſe they provoke others to anger, ver. 18.

The Doctrine of the 13. *Chapter.*

Queſtion.

WHat is the chief end of the Tongue?

A, To glorifie God.

Q, *uſing it ſo, what follows?*

A. That a man ſhall receive much good by the fruit thereof, ver. 2.

Q. *What is one property of a ſluggard?*

A: To deſire much, but to take pains for nothing.

Q. *How*

Q. *How is he rewarded?*

A, His soul is still empty, and he finds no relief, ver. 4.

Q. *There are two sorts of men, which under the name of riches, shew themselves both dissemblers; which be they?*

A. He that maketh himself rich, and hath nothing; and he that maketh himself poor, having much wealth, ver. 7.

Q, *But these qualities being referred to the good of the mind, what is the fault of the first?*

A, Vain glory, to be proud of that he hath not.

Q. *What is the fault of the second?*

A. Not any at all, but rather a commendable modesty, that although he be vertuous, yet he had rather other men should speak it than himself, ver. 7.

Quest. *What shall become of evil-gotten goods?*

A, They shall waste.

Quest. *What of those that are truly gotten?*

A. They shall encrease, ver. 11.

Q, *When hope is deferred, what doth it bring?*

A. Faintness of heart.

Quest. *But once accomplished, what is it then?*

A. A Tree of life, ver. 12.

Q. *What is it to be obedient?*

A. It makes a man gracious.

Q. *What is it to be disobedient?*

A. It

A. It makes a man to be hated, ver. 15.

Q. *When we send forth a Messenger, what must our care be?*

A. That he be vertuous and wise.

Q. Why?

A. Because a wicked messenger procureth much hurt to himself and others; but a faithful Ambassadour is a preservation to both, ver. 17.

Q. *How shall he be rewarded that refuseth instruction?*

A. With poverty and shame,

Q. *How he that imbraceth dicipline?*

A. He shall be honoured, verse 18.

Q. *What company ought we to keep?*

A. The wise, so shall we be wiser.

Q. *What company ought we to shun?*

A. The company of fools, because with them we shall be afflicted, ver. 20.

Q. *To spare the rod of Correction towards our Children when they offend, is it love?*

A. No; But rather hatred.

Q. *Who loveth Children then?*

A. He that Chastiseth them, ver. 24.

The Doctrine of the 14. Chapter.

Question.

WHat *is a wise Woman in a house?*

A. A blessing to Increase.

Q. But

Q. *But what is a foolish?*

A. A curse, to decay and ruine, ver. 1.

Q. *What is the way that seemeth right, but the issues thereof are death?*

A. The allurements to pleasure, ver. 12. 13.

Q. *How do we decline from God?*

A. In following the World.

Quest. *What shall our success be in the end?*

A. We shall be made weary of our ways, verse 14.

Q. *When a tale is told, must we give credit to it straight?*

A. No, but consider the circumstances, verse 15.

Q. *Who runs into sin without fear or consideration?*

A. The Fool.

Q. *Who feareth and departeth from sin?*

A. The wise man, verse 16.

Quest. *Wherein consisteth the honour of a King?*

A. In the multitude of good subjects, verse 28.

Q. *Who exalteth wisdom?*

A. He that is slow to wrath.

Q. *Who exalteth folly?*

A. He that is of a hasty mind, vers 29.

Q. *What doth he that oppresseth the poor?*

A. Reproach God that made him.

Q. *What*

Q. *What doth he that ſheweth mercy to the poor?*

A. He honoureth him that made him, verſe 31.

Q. *Wherein hath a Maſter pleaſure?*

A. In a vertuous and wiſe Servant.

Q. *Wherein is he diſpleaſed?*

A. Toward him that is vicious and lewd, 35.

The Doctrine of the 15. Chapter.

Queſtion.

WHat *pacifieth wrath?*

A. A ſoft Anſwer.

Q. *What ſtirreth up anger?*

A. Froward words, verſe 1.

Q. *Who ſpeaketh right, and according to knowledge?*

A. The tongue of the wiſe.

Q. *Who babbleth, and uſeth vain words?*

A. The mouth of the fooliſh, ver. 2.

Q. *From whom is nothing hid?*

A. From the eyes of the Lord; for he beholdeth both the evil and the good verſe 3.

Q. *Doth his ſight pierce into the depths of Hell?*

A. Yes.

Q. *What learn you by that?*

A. That he much more ſeeth into the hearts of men, verſe 11.

Q. *When*

Q. *When the heart is joyful, what follows?*

A. A chearful countenance.

Q. *When the heart is sad, what enſues?*

A. Heavineſs of ſpirit, verſe 13.

Q. *How live the wicked?*

A. In continual horror.

Q. *How the upright in Conſcience?*

A. As in a continual feaſt, verſe 15.

Q. *Are the richeſt men moſt happy?*

A. No; better is a little with the fear of the Lord, than great treaſure with trouble, verſe 16.

Q. *How is homely fare made ſweet and delicate?*

A. By love; for better is a dinner of green herbs with love, than a ſtalled ox with hatred, verſe 17.

Q. *What follows the angry man?*

A. Wo and ſtrife.

Q. *What follows the gentle and meek?*

A. Peace and quietneſs, verſe 18.

Queſt. *How ſeemeth the way of the ſloathful?*

A. As an hedge of thorns.

Q. *Why?*

A. Becauſe he always findeth ſome ſtay, and dares not go forward.

Q. *How ſeemeth the way of the diligent?*

A. Plain and ſmooth, though never ſo rugged.

Q. *Why?*

A. Becauſe

A. Becauſe he is diſmaid at nothing, verſe 19.

Queſt. *Where do mens thoughts come to nought?*

A. Where counſel is wanting.

Q. *Where do they proſper?*

A. Where much counſel is uſed, v. 22.

Q. *If we will live, what way muſt we tread?*

A. On high, that is, our converſation muſt be in Heaven.

Q. *Where lyes the way to death?*

A. Below; that is, in living after the faſhion of the world, verſe 24.

Q. *When are words moſt acceptable?*

A. When they are ſpoken in due ſeaſon. verſe. 23.

Q. *To whom is the Lord near when they pray?*

A. To the godly.

Q. *To whom is he far off?*

A. To the wicked, verſ. 29.

The Doctrine of the 16. Chapter.

Queſtion.

WHo *is the guide of the Tongue?*

A. The Lord; for without him we are not able to ſpeak a good word, verſe 1.

Q. *What is the moſt abuſe amongſt men?*

A. Self-

H. Self-conceit.

Q. How?

A. In that every mans ways are clean in his own sight.

Q. But who disproveth them?

A. The wisdom of the Lord, that tryeth the spirits, verse 2.

Q. Are all things created for the glory of God?

A. All things.

Q. What, the wicked?

A. Yea, the wicked, that in their destruction he may be glorified, ver. 4.

Q. What is a sign our sins are forgiven?

A. An upright life after repentance, verse 6.

Q. How ought a King to speak?

A. With divine lips.

Q. How is that?

A. He must neither prophane nor transgress in judgment, verse 10.

Q. What followeth of that?

A. His Throne shall be established, verse 12.

Q. What is the wrath of a King?

A. The messenger of death.

Q. What is his favour?

A. Life, or else a cloud of the latter rain, verse 14. 15.

Q. what is the Gentleman usher to destruction?

A. Pride, verse 18.

Q. To what is understanding compared?

A. To

A. To a well of life.

Q. *Why?*

A. Because it overflows with all sweetness of discipline, verse 22.

Q. *To what are the lips of an evil man compared?*

A. To a consuming fire.

Q. *And why?*

A. Because he destroyeth himself, and others, verse 27.

Q. *Who setteth division amongst men?*

A. A Tale-teller, verse 28.

Q. *What is vertuous old age?*

A. A Crown of Glory, verse 31.

Q. *Who is the most valiant?*

A. Not he that vanquisheth a City; but he that bridles his own fury, v. 32.

The Doctrine of the 17. Chapter.

Question.

DO *not high words become a Fool?*

A. No.

Q. *What doth much less become a Prince?*

A. A lying Tongue.

Q. *What is the vertue of bounty?*

A. Like the vertue of a precious stone.

Q. *How is that?*

A. As the one draweth the eye of the beholder (which way soever it is turned) so doth the other the hearts of the people, verse 8.

Q. *what*

Q. *What is the nature of moſt* Princes?

A. They will not be reproved.

Q. *What if they be?*

A. They will be offended with them that do it, verſe 9.

Q. *What is a ſharp word to a good nature?*

A. More than a hundred ſtripes to a perverſe Fool, verſe 10.

Q. *Is a Fool in his folly to be ſhunned?*

A. Yes; as much as a Bear robbed of her Whelps, 12.

Q. *From whom ſhall evil never depart?*

A. From him that rewardeth evil for good, verſe 13.

Q. *May we juſtify the wicked?*

A. No.

Q. *May we condemn the Juſt?*

A. Neither.

Q. *And why ſo?*

A. Becauſe to do either, is abominable before the LORD, verſe 15.

Q. *What good doth a Fool get by his wealth?*

A. Nothing, if he ſeeks not Wiſdom, verſe 16.

Q. *How is a Friend known?*

A. By his good will at all times, verſe 17.

Q. *When is a Fool counted wiſe?*

A. When he holdeth his peace, v. 28.

The Doctrine of the 18. Chapter.

Question.

IS *there any defect in wisdom?*

A. No; it is like deep waters, or the Well spring of a flowing River, that is never empty, verse 4.

Q. *How is a Fool ensnared?*

A. By his own lips, verse 7.

Q. *Who is the sloathful akin unto?*

A. To him that is a great waster, v. 9.

Q. *How?*

A. As the one gets nothing, so the other spends all; and both their lives end in Poverty.

Q. *What is the means to rise to honour?*

A. Humility, verse 12.

Q. *What procureth audience before high persons.*

A. Gifts, verse 16.

Q. *How do the words of the Rich and Poor differ?*

A. The one speaketh roughly, as depending on his Wealth; The other meekly, as fearing Poverty, verse 23. and chapter 10. 15.

The Doctrine of the 19. Chapter.

Question.

WHo *gathereth many Friends?*

A. He that is Rich.

Q. Who

Q. *Who is destitute of comfort?*
A. He that is Poor.
Q. *Who shall not escape unpunished?*
A. A false Witness.
Q. *Who is he that shall perish?*
A. A teller of Lyes, verse 9.
Q. *What is it to defer anger, and pass over offences with a charitable mind?*
A. Discretion in the Soul, and glory to GOD, verse 11.
Q. *What is the Kings wrath compared to?*
A. To the roaring of a Lyon.
Q. *To what is his favor?*
A. To the morning dew, verse 12.
Q. *From whence have we Riches?*
A. By the inheritance from the world.
Q. *But from whence a vertuous Wife?*
A. From the hands of the Lord, v. 14.
Q. *Who lendeth to the* LORD?
A. He that hath mercy upon the Poor; and he will be his recompence, verse 17.
Q. *What is better than a rich Lyar?*
A. A poor man that is true, verse 22.
Q. *How are the simple and ignorant admonished?*
A. By the punishment of the scornfull, verse 25.

The Doctrine of the 20. Chapter.

Question.

WHy must we beware of much wine?
A. Because Wine-bibbers are scof-

ſcoffers, and apt to quarrel, verſe 1.

Q. *Is it diſgrace to ceaſe from ſtrife?*

A. No; but an honour.

Q. *Why?*

A. Becauſe every Fool will be meddling, verſe 3.

Q. *Why will not the ſloathfull plow?*

A. Becauſe it is Winter.

Q. *What ſhall he therefore do in ſummer?*

A. Beg, verſe 4.

Q. *What doth drowſineſs cauſe?*

A. Poverty.

Q. *What doth watchfulneſs bring?*

A. Plenty of bread, verſe 13.

Q. *How ſeems the bread of deceit?*

A. Sweet at the firſt.

Q. *How afterward?*

A. Like gravel in the mouth, v. 17.

The Doctrine of the 21. Chapter.

Queſtion.

WHo is higheſt in authority under God?

A. The King.

Q. *Can he do all things as pleaſeth him?*

A. No; No other than God hath appointed.

Q. *why ſo?*

A. Becauſe the hearts of Princes are in the hands of the Lord, to diſpoſe as he ſeeth good.

Q. *Is*

Q. Is not the company of a contentious woman irksome?

A. Yes; and it is better to dwell in a corner of the house top, then with such an one in a wide Palace, ver. 9.

Q. Who shall cry, and not be heard?

A. He that stoppeth his ears at the crying of the poor, verse 13.

Q. What is it to wander out of the way of knowledge?

A. All one as to remain amongst the dead, verse 16.

Q. Which is the better, wisdom or strength?

A. Wisdom.

Q. How prove you that?

A. Because Wisdom overthroweth the confidence of the Mighty, ver. 22.

Q. May any thing prevail against the decree of the Lord?

A: No; neither Wisdom, Understanding, nor Counsel, verse. 30.

The Doctrine of the 22. Chapter.

Question.

WHat is the estimation of a good name?

A. More worth than riches, verse 1.

Q. Why must we fly the path of the froward?

A. Because their way is full of thorns and snares, verse 5.

Q. When we ſee a plague hang over us for our offences, what muſt we do?

A. Hide our ſelves under the ſhadow of Gods mercy, by calling upon his name.

Q *But what do the fooliſh at ſuch a time?*

A. Go on ſtill without repentance, and are puniſhed, verſe 3.

Q. *To make Children prove virtuous old men, what ſhall we do?*

A. Inſtruct them therein in their youth, verſe 6.

Q. *Why is borrowing grievous?*

A. Becauſe the Borrower is ſervant to the Lender verſe 7.

Q. *Who kindles ſtrife?*

A. The Scorner.

Q. *How muſt we quench it?*

A. By caſting out the ſcorner, ver. 10.

Q. *Whoſe familiarity ought princes to uſe?*

A. Such as are pure of heart, ver. 11.

Q *What will the Lord do to thoſe that rob the poor?*

A. Spoil the ſoul of them, as they ſpoiled theirs, verſe 22. 23.

Q. *With whom is it dangerous to converſe?*

A. With the angry and furious man, verſe 24.

The Doctrine of the 23. Chapter.

Question.

AT the Table of a Ruler, *what must we remember?*

A. Sobriety, verse 1. 2. 3.

Q. What is correction to a Child?

A. Deliverance from destruction, verse 14.

Q. Is envy forbidden?

A. Yea, against sinners.

Q. How?

A. Not to vex our selves at their prosperity, nor grive in that we are not like them, verse 17.

Q. Why?

A. Because they shall be cut down like grass, and wither; but our hope shall continue, Psal. 37. 1. 2.

Q. Why must we not keep company with Drunkards and Gluttons?

A. Because their lives are odious, and their end poverty, verse 21.

Q. What part of our Body must we dedicate to wisdom?

A. Our Hearts, verse 26.

Q. Why is a whore compared to a deep ditch?

A. Because she devoureth the Souls of many, ver. 27.

Q. To whom is woe, sorrow, wounds, and redness of eyes?

A. To them that tarry long at the wine, ver. 29. 30.

Q. What other inconveniences follow drunkenneſs?

A. Though it be pleaſant at the firſt, it biteth like a Serpent in the end; it kindleth luſt; and makes a man ſenſeleſs of wrongs, ver. 31. 32. 33. 34.

The Doctrine of the 24. Chapter.

Queſtion.

HOw is war to be enterprized?

A. Adviſedly, and with counſel, verſe 6.

Q. When is mans courage tryed?

A. In the day of adverſity, ver. 10.

Q. What muſt we do when we ſee the innocent oppreſſed?

A. Deliver them.

Q. But if we do not, are we excuſed to ſay we know not?

A. No; for God who ſearcheth the heart, ſees the contrary, verſe 11. 12.

Q. What danger is he in that rejoyceth at another mans fall?

A. To turn the wrath of God from the other upon himſelf, verſe 17. 18.

Queſt. Who is to be abhorred of the whole world?

A. He that ſaith to the wicked, thou art righteous, verſe 24.

Q. Who

Q. *who is to be reverenced of the whole world?*

A. He that boldly rebuketh the wicked verſe 25.

Q. *In what ſtate is the field of the ſloathful?*

A. Overgrown with thorns and nettles, verſe 31.

Q. *What inſtruction receive we thereby?*

A. To beware of the like ſin.

Queſt. *What are the words of the ſloathful?*

A. Yet a little ſleep, a little folding of the arms; or, there is a Lion without, *&c.*. that ſo he may ſtill cheriſh his lazy humour, verſe 33.

The Doctrine of the 25. Chapter.

Queſtion.

VVHen *is a perſon a meet veſſel for the Lord's uſe?*

A. When he is purged from vice, and the corruption of lewd counſellours, verſe 4.

Q. *What are words ſpoken in a fit place compared unto?*

A. Apples of Gold ſet in pictures of ſilver, verſe 11.

Q. *What is a faithful meſſenger to him that ſent him?*

A, As cold in extremity of heat, ver. 13.

Q. To what may we liken him that boasteth of false liberality?

A. To clouds and wind without rain, making a great shew without any performance, verse 14.

Q. How must we taste the pleasures of this world?

A. As we would honey, moderately, lest we surfeit, verse 16.

Q. What is he like unto, that beareth false witness against his neighbour?

A. A hammer, a sword, or the sharp arrow.

Q. Why?

A. Because his words bruise and wound, verse 18.

Q. What is the unfaithful like unto in the time of trouble?

A. A broken tooth, or a sliding foot verse 19.

Q. To take a mans garment from him in the winter, what is he like unto?

A, Vinigar poured upon allom; because as the Vinigar dissolveth the allom; so doth such cruelty unto the needy, verse 20.

Q. Must we hate him that hateth us?

A. No; but give him bread, if he be hungry, and drink, if he be thirsty; and so by noting our courtesie, his own conscience shall reclaim him, v. 21. 22.

Q. What

Q. *What is he like that cannot bridle his own nature?*

A. A City without wals, subject to any danger, verse 28.

The Doctrine of the 26. Chapter.

Question.

IS *honour unmeet for a fool?*

A. Yea, as unconvenient as snow in harvest, verse 1.

Q. *Need we to fear the curse that is causeless?*

A. No more than the sparrow doth the fowler when she is in her flight, v. 2.

Q. *To whom belongs a spur or whip?*

A. To the Horse.

Q. *To whom the Rod?*

A. To the fool, verse 3.

Q. *What is it to give honour to a fool?*

A. Even the same as to hide a Pearl among a heap of stones, verse 8.

Quest. *Of whom is there less hope than of a fool?*

A. Of him that is wise in his own conceit, verse 12.

Q. *What is it to meddle in a braul?*

A. As much as to take a curst Dog by the ears, verse 17.

Q. *What doth the deceitful man in his rage?*

A. Mischief, and saith it is a jest; like him that is mad, throwing fire-brands

abroad, and must be born withal, because he is mad, verse 18. 19.

The Doctrine of the 27. Chapter.

Question.

OF *whom must we be praised?*

A. Not of our selves, but of others, verse 2.

Q. *What is anger?*

A. Cruel.

Q. *What is envy?*

A. Not to be stood against, verse 4.

Q. *Why may we not boast of to morrow?*

A. Because we know not what the success of the day may be, verse 1.

Q. *What are wounds of a lover?*

A. Faithful.

Q. *What are the kisses of an enemy?*

A. Dangerous.

Q. *Who despiseth delicate meats?*

A. He that is full.

Q. *Who thinketh bitter things sweet?*

A. The hungry Soul, verse 7.

Q. *Is the hearty counsel of a friend pleasant?*

A. Yes; as an ointment of perfume, so doth it rejoyce the heart, verse 9.

Q. *In time of extremity what must we cleave to?*

A. Rather a Neighbour near hand, than a Brother far off, verse 10.

Quest.

Queſt. *Can a contentious woman be concealed?*

A. No more than the wind, v, l. 16.

Q. *Ought not he that attendeth to be recompenced?*

A. Yes, as he that keepeth the Fig-tree ſhall eat the fruit thereof.

Q. *May the eye of man be ſatisfied?*

A. No more than the grave, which is never full.

Q. *May a fool be ſeparated from his folly?*

A. No, not if you bray him in a mortar with a peſtil, verſe 22.

Q. *What is the duty of a Paſtor?*

A: To know the eſtate of his flock, and to be watchful over them, ver. 23.

The Doctrine of the 28. Chapter.

Queſtion.

WHat *is the terror of a guilty conſcience?*

A. To fly, though no man purſue.

Q. *What is the ſecurity of innocency?*

A. To be confident as a Lion, v. l.

Q. *What cauſes the change of many Princes?*

A. The tranſgreſſion of the Land, verſe 2.

Q. *For whom doth the Uſurer gather his wealth?*

A. Not for himself, but for some other that will use it better, verse 8.

Q. *Who shall obtain mercy?*

A. He that confesseth his sins.

Q. *Who not?*

A. He that hideth his offences, v. 13.

Q. *Is it good to set a wicked Ruler over the People?*

A. No; for he will behave himself like a roaring Lion, or hungrey Bear, verse 15.

Q. *Shall goods ill gotten prosper:*

A. No, they shall vanish, verse 20. and ch. 20. 21.

Q. *Shall a man that rebuketh find favour with the wicked?*

A. Yes; in the end, more than he that flatters him, verse 23.

Q. *What is he that robbeth Father or Mother?*

A. Besides a thief, a destroyer, v. 24.

The Doctrine of the 29. Chapter.

Question.

WHat is it to stand against correction?

A. Obstinacy; a disease incurable, v. 1.

Q. *What comes by the authority of the Righteous?*

A. Joy and comfort.

Q. *What when the wicked Rule?*

A. Sorrow and sighing, ver. 2.

Q. How

Q. *How is a Kingdom preserved?*

A. When the Magistrates are just.

Q. *How is it brought to Ruine?*

A. When the *Magistrats* take Bribes, ver. 4.

Q. *What is the end of flattery?*

A. Deceit, ver. 5.

Q. *How is the Fool known?*

A. By his lavish speech, he poureth forth his mind at once.

Q. *How is a wise man known?*

A. By his taciturnity; he will not speak but upon occasion, ver. 11.

Q. *How doth wickedness increase?*

A. With the number of them that commit Wickedness, ver. 16.

Q. *What doth too much lenity?*

A. Make a Servant presume to be a Son, ver. 21.

The Doctrine of the 30. Chapter.

Question.

WHat is the danger that poverty may fall into?

A. Theft.

Q. *What is the danger that Wealth may fall into?*

A. Forgetfulness of God.

Q. *What kind of life must we pray for?*

A. A competency, neither too much, nor too little, ver. 8. 9.

Q. *What kind of people are those, whose*

teeth are swords, and whose jaws are knives to eat up the poor?

A. Usurers and Extortioners, v. 14.

Q. *Which be the four things that are never satisfied?*

A. The grave, the barren womb, the earth for water, and the fire for fuel, ver. 16.

Q. *What are the three things that are hid, and the fourth that cannot be known?*

A. The way of an Eagle in the air, the path of a serpent over a rock, the course of a ship in the Sea, & the haunt of a man with a maid, ver. 19.

Q. *What are the four things which commonly abuse the estate whereunto they be called?*

A. A Servant put in authority, a Fool at a Banquet, a hateful Woman married, and a hand-maid the heir to her Mistress, ver. 23.

Q. *Which are the four smal Creatures that give checks to men for Wisdom?*

A. The Pismire, that prepareth meat in Summer against Winter, the Cony, that builds her house in the Rock; the Grashopper, that observeth order, yet hath no Ruler, and the Spider that takes hold in Kings Palaces, ver. 25. 26, 27, 28.

The Doctrine of the 31. *Chapter.*

Question.

WHat learn you in this Chapter?

A. To be chaste & temperate.

Q. Chaste

Q. *Chaſte as how?*

A. In theſe words, give not thy ſtrength to women, ver. 3.

Q. *Temperate, as how?*

A. To refrain from drinking of wine, ver. 4.

Q. *What learn you elſe?*

A. How to know a vertuous woman.

Q. *How is a vertuous woman known?*

A. By her painfulneſs; ſhe ſeeketh wool and flax, and labours chearfully. ver. 13. By her watchfulneſs; ſhe will riſe while it is yet night, ver. 15. By her providence; with the fruit of her hands ſhe planteth a vineyard, ver. 16. By her Charity, ſhe ſtretcheth out her hand to the poor, ver 20. And by her faith; in the latter day ſhe ſhall rejoyce &c. ver 25.

The end of Proverbs.

ECCLESIASTES, *or the* PREACHER.

Queſtion.

WHo *wrot this Book?*

A. Solomon.

Q. *why is it called by the name of a Preacher?*

A. Becauſe *Solomon*, by way of exhortation, labours to inſtruct all men, how to hate the vanities of the world, & to affect nothing but heavenly bleſſedneſs.

The

The Doctrine of the 1. Chapter.

Question.

WHat are the pleasures of this life?
A. Vanity of Vanity, ver. 2.
Q. Is there any thing under Heaven that a man may say hath not been before?
A. Nothing, ver. 10.
Q. Is wisdom likewise vain?
A. Yes, & vexation of spirit, ver. 17.

The Doctrine of the 2. Chapter.

Question.

WHerein consisteth happiness, in mirth and joy?
A. No, ver. 2.
Q. In banqueting?
A. No, ver. 3.
Q. In sumptuous buildings?
A. No, ver. 4.
Q. In gold and silver?
A. No, ver. 8.
Q. In multitude of servants?
A. No, verse 7.
Q. In authority?
A. No, ver. 8.
Q. What is the Reason?
A. Because they are all transitory, & leave behind them vexation of spirit, ver. 11.
Q. Wherein is the fool & wise man alike?
A. In death, ver. 16. Q. What

Q. *What are the days of man?*
A. Travel and sorrow, ver. 23.

The Doctrine of the 3. Chapter.

Question.

WHat is here set down?
A. The mutability of time.
Q. *What learn we by that?*
A. *First*, that nothing in this world is permanent, *Secondly*, not to be grieved if we have not all things at once, nor enjoy them so long as we would, from, ver. 1. to 9.
Q. *Why can we have nothing but by painful travel?*
A. Because thereby the Lord doth humble us, ver. 10.
Q. *Are the conditions of men and beasts alike?*
A. Yes, touching the death of their bodies, ver. 19.
Q. *How do they differ?*
A. The one is partaker of reason, the other is governed by sense; the one perisheth body and soul, the other liveth eternally.
Q. *How both in body and soul?*
A. After the resurrection of the flesh.

The Doctrine of the 4. Chapter.

Question.

HOw doth he further prove vexation of spirit?

A. In

A. In that the innocent are still oppressed, & no man comforteth them, v. 1.

Q. *How is the poor man preferred before the King?*

A. By wisdom, ver. 13.

Q. *What is the bond of friendship?*

A. Society.

Q. *What is the benefits of society?*

A. Mutual comfort and help, one man of another, ver. 10. 11, 12.

The Doctrine of the 5. Chapter.

Question.

IN *speaking to God, what must we avoid?*

A. Temerity & multitude of words.

Q. *Who doth see the oppression of the poor?*

A. The Lord.

Q. *Who shall redress them?*

A. He that sees them, ver. 8.

Q. *What learn we by this?*

A. Not to be astonished at the malice of the world, since our revenger lives.

Q. *How is the desire of the covetous?*

A. Insatiable, ver. 10.

Q. *For what is the night appointed?*

A. For rest to all creatures.

Q. *How rests the covetous man?*

A. Unquietly.

Q. *How rests the labourer?*

A. His sleep is sweet unto him, ver 12.

The

The Doctrine of the 6. Chapter.

Question.

HOw it the Rich Man miserable?

A. In that God hath given him much Treasure & Wealth, and he wanteth the power to enjoy it, ver. 2.

Q. *How cometh that to pass?*

A. Either by parsimony, loss, or sudden death.

The Doctrine of the 7. Chapter.

Question.

WHy is the day of death better than the day of birth?

A, Because our birth is the entrance to sorrow and affliction; and our death the gate to joy and happiness, verse 1.

Q. *Why is it better to go into the house of mourning, than into the house of laughter?*

A. Because in the house of mourning we shall behold the judgment of God & thereby learn to amend our lives, v. 2.

Q. *Why is it better to hear the rebuke of a wise man, than the song of a fool?*

A. Because the one is instruction, the other loss of time.

Q. *What is the perverseness of the world?*

A. That the just sometimes perish, and the wicked man continueth long in his malice, verse 15.

Q.

Q. *When we are admonished to leave wickedness, what must we do?*
A. Come at the first call.

Chapter 8.

Question.

WHom doth a Tyrant hurt?
A. Himself as well as others, verse 9.
Q. *Doth God punish sinners?*
A. Yes.
Q. *Wherefore?*
A. For their Tryal, and to their greater comfort, verse 12, 13, 14.

Chapter 9.

Question.

Doth prosperity and adversity teach us whom God loveth, and whom he hateth?
A. No.
Q. Why?
A. Because they happen indifferently both to the righteous, and unrighteous, verse 2.
Q. *what is the difference then?*
A. The righteous are assured of Gods favour by faith, so are not the other.
Q. *What is the opinion of Epicures?*
A. They had rather desire to be ab-

ject

ject and live, than honourable and die, which is meant by the live Dog & dead Lyon, verse 4.

Q. Why were they of that opinion?

A. Because after this life they thought there was no other beeing.

Q. How doth the world deceive her Favourites?

A. By making them think they are blessed of God, when they have wealth and good success in this life?

Q. *Are not these the blessings of God?*

A. Yes; to them that use them to his glory, and the benefit of the poor; otherwise no.

Chapter 10.

Question.

How are the deeds of the wise?

A, Discreet.

Q: How are the deeds of a fool?

A. Rash, and absurd, verse 2.

Q. *What vanity doth* Solomon *else note in this Chapter?*

A. That the worthy are displaced, & the unworthy advanced, ver. 6.7. That the Land is miserable, whose Prince wanteth wisdom, and whose Nobles are given to their own lust and pleasure, ver. 16.

Q. *what Treason doth God condemn in a Subject against his Prince?*

A. Not

A. Not only Treason in act, but Treason in thought, ver. 20.

Chapter 11.

Question.

TO whom must the Rich be liberal?
To the poor.

Q. *When?*

A. In this life; because after death there is no farther power.

Q. *How must they be liberal?*

A. In dispersing their alms to many.

Q. *By what example are we taught to be charitable?*

A. By the Cloud that poureth rain: by the Sea that casteth up her increase: by the Earth that yieldeth variety of fruits: by the Sun that casteth out his beams from East to West; all which are not thus serviceable and gracious for themselves, but for the benefit of others.

Q. *How shall the charitable man be rewarded?*

A. With plenty on Earth, and Treasure in Heaven.

Q. *If vanity be forbidden why doth* Solomon *in the 9. verse of this Chapter counsel us to follow the lusts of our own heart?*

A. He doth it in derision (as if he should say,) go to, you worldlings, glut your selves with all manner of vanity; but remember one day you shall come to judgment for all, verse 9. Ch.

Chapter 12.

Queſtion.

TO whom muſt we dedicate our youth?

A. To the Lord.

Q. Why?

A. Becauſe in age we ſhall be more unapt, verſe 1.

Q. How ſhall we be more unapt?

A. By reaſon of the weakneſs of the body, which is ſet down in the 3, 4, 5, 6, and 7, verſes,

Q. Whither returneth the ſoul in death?

A. To him that gave it, ver. 7.

The end of Eccleſiaſtes.

The Song of SOLOMON.

Chapter 1.

Queſtion.

WHat is contained in the Song of Solomon?

A. A lively deſcription of the mutual love between Chriſt and his Church, under the name of Bride & Bridegroom.

Q. What is underſtood by the Church?

A. Every Faithful Soul.

Q. To what doth the faithful ſoul compare her bridegroom Chriſt Jeſus, in the firſt Chapter?

A. To the ſavour of a ſweet oyntment,

ment, becauſe of his gracious benefites towards his, verſe 3. To the Charlots of *Pharaoh*, becauſe of his power and ſtrength, ver. 9. To a bundle of myrth, becauſe of his holineſs, v. 13. To the grapes of Engedi, for his ſaving health, verſe 14.

Q. *Can the Soul approach near unto Chriſt, upon her own accord?*

A. No, except ſhe be drawn, that is inticed by his holy Spirit, verſe 4.

Chapter. 2.

Queſtion.

W*Here doth the Church deſire to reſt?*

A. Under the ſhadow of Chriſt, comparing him to a tree, verſe 3.

Queſt. *To what doth Chriſt compare his Church?*

A. To a Roſe, and Lilly among thorns:

Q. *Why?*

A. Firſt, for her beauty and pleaſure. Secondly, for her excellency above all other things, in that all other things in reſpect of her are but thorns, verſe 2.

Queſt. *How doth ſhe figure the coming of Chriſt?*

A. Under the name of a Roe, or young Hart, looking through the grates of a window, verſe 9.

Q. What

Q. *What is understood by that?*

A. The Divinity of Christ, shining throw his humanity.

Q. *Can not he then be perfectly known in this life?*

A. No, no more than he that stands behind a grate can be wholly or perfectly seen to our bodily eyes.

Q. *What did Christ after he came?*

A. Called to his beloved the Church, verse 10.

Q. *Did she appear at his calling?*

A. No; she hid her self in the holes of the Rocks, verse 14.

Q. *Why did she so?*

A. Because of her sins.

Q. *How did he comfort her?*

A. By telling her the winter was past, that is, sin was killed: and the chearful Spring appeared; that is, grace and salvation was come, verse 11. 12.

Queſt. *What is the Church compared unto?*

A. A Dove.

Q. *Why?*

A. Because of her meekneſs, v. 14.

Q. *What are the enemies of the Church compared unto?*

A. To Foxes:

Q. *Why?*

A. Because of their malice and craft, verse 15.

Chapter 3.

Question.

WHat is the desire of the Church?

A. To be joyned inseparably with Christ, verse 4.

Q. *How doth she think to satisfie her desire?*

A. By seeking after him.

Q. *When?*

A. At all times, and in all places; but especially in the time of trouble and persecution, verse 2.

Q. *Will he hear her?*

A. Yes, and deliver her, making her rise out of the wilderness of affliction like a *Pillar* of smoak perfumed with myrrh and incense.

Q. *How is that?*

A. Triumphantly.

Q. *What will he then do?*

A. Shew her his place of rest, the guard set to attend it, and his Crown of Glory, verse 7. 11.

Q. *What be these?*

A. First, quiet of conscience: Secondly, protection of Angels; Thirdly, eternal happiness.

Chapter 4.

Question.

WHat doth Christ in this Chapter?

A. Set forth the beauty of his Spouse.

Q. *How?*

A. By comparing her to divers precious and pleasant things.

Q. *To what doth he compare her eyes?*

A. To a pair of Doves eyes, ver. 1.

Q. *To what her hair?*

A. To a flock of Goats looking down from *Gilead*, ver. 1.

Q. *To what her teeth?*

A. To a flock of Sheep new washt, ver. 2.

Q. *To what her lips?*

A. To a thred of Scarlet, or the dropping of the honey comb, v. 3. 11.

Q. *To what her neck?*

A. To the Tower of *David*, ver. 4.

Q. *To what her breasts?*

A. To two young Roes, feeding amongst Lilies, ver. 5

Q. *To what her love?*

A. To the pleasure of Wine, or the savour of sweet Spices, ver. 10.

Q. *To what her whole body?*

A. To a Garden planted with pomegranats, Spikenard, Calamus, Cinnamon,

mon, Myrrh, Aloes, and other chief Spices, ver. 12 13, 14.

Q. *The Church or the Soul of the Faithfull, being compared to a Garden, what doth she?*

A. Call upon her Bridegroom (Christ Jesus) to be unto her a Fountain of living Waters, and to breath upon her with the breath of his Holy Spirit, that she may fructifie.

Q. *In what?*

A. In Love and true Obedience.

Q. *Why is the Church of Christ compared unto these earthly perfections?*

A. Because of our weak Capacity, that by these visible Beauties, we may in some measure apprehend the invisible Glory of Christ and his Elect.

Chapter 5.

Question.

WHat doth Christ in this fifth Chapter?

A. Call the Faithfull to a Banquet of Spices, Honey, Milk, and Wine.

Q. What is signified thereby?

A. His bounty, in heaping his graces upon the Faithfull, ver. 1.

Q. *Are we ready to come when he calls?*

A. No; sleep, that is, the cares of this World, detain us, ver. 2.

Q. *Doth he then straight forsake us?*

A. No

A. No; he stands without, calling still, till his locks be wet with the dew of the night.

Q. *What understand you by that?*

A. The long patience of the Lord towards sinners, ver 2.

Q. *But if we abuse his patience, what shall befall us?*

A. We shall seek the Lord, and he will not be found, ver. 6.

Q. *In his absence, what success have we?*

A. We fall into the hands of cruel Watch men.

Q. *Which be they?*

A. False Teachers,

Q. *How do they handle us?*

A. Wound our Consciences with their Traditions, ver. 7.

Q. *What marks doth the Church deliver of Christ, to find him out?*

A. She saith, his head is of gold, ver. 11. His eyes are like Doves eyes, ver. 12. His cheeks are as beds of Spices and sweet Flowers, ver 13. His lips like Lilies dropping with Myrrh, ver. 13. His hands as rings of Gold, set with the Chrysolite, ver. 14. His belly as Ivory covered with Sapphires, ver. 14. His legs as pillars of Marble set upon Sockets of Gold, ver. 15. His countenance as Lebanon, ver. 15. His mouth as sweet things, ver. 16.

Q. *What is signified by these comparisons?*

A. The Infinite Gifts and Graces which the presence of Christ brings to the Faithfull.

Chapter 6.

Question.

HOw is the Church assured of the love of Christ?

A. By his words.

Q. What are they?

A. I am my Beloveds, and my Beloved is mine, verse 3.

Q. How many Churches be there?

A. But one true Church, as there is but one, Christ the Head thereof.

Q. How ought that Church to be affected?

A. Chastly and without Pollution.

Q. How is her aspects?

A. Fresh as the Morning, fair as the Moon, clear as the Sun, and terrible as an Army with Banners, verse 10.

Chapter 7.

Question.

HOw many are the special Vertues of the Church?

A. Faith, Charity, and good Works.

Q. How are they expreſt unto us?

A. By the similitude of the Palme tree, verse 7.

Q. What

Q. What are the Properties of the Palm-tree?

A. The Leaves are always green, and the Fruit continual.

Q. Apply it?

A. As the Tree is always green, and full of Fruit, so ought our Faith to be flourishing, and our good Deeds without ceasing.

Chapter 8.

Question.

OF whom will the Church be taught?

A Of Christ alone, verse 2.

Q. By whom is she upheld?

A. By the strength of his hands, v. 3.

Q. In what sort doth she desire Christ to manifest his Love towards her?

A. By setting her as a Seal upon his Heart, and a Signet upon his Arm, v. 6.

Q. What is his Love?

A. A burning Zeal not to be quencht, verse 7.

Q. How is his Jealousie?

A. Cruel, like the Grave, verse 6.

Q. Where is the Dwelling of Christ?

A. In his Church.

Q. How must it be fortified with his Presence?

A. With a Wall and a Door.

Q. What is understood by these two things?

A. Fidelity, and Constancy.

The Prophesie of ISAIAH.

Question.

HOw was Isaiah *descended?*

A. From the Linage of Kings.

Q. *Who was his Father?*

A. *Amoz*, Brother to *Azariah*, King of Judah.

Q. *How long did he Prophesie?*

A. Threescore and four years, from the time of *Uzziah*, to the Reign of *Manasseh*.

Q. *Who put him to Death?*

A. Manasseh.

Q. *Upon how many points doth the Doctrine of the Prophets consist?*

A. Upon three.

Q. *Which be they?*

A. Instruction, Repehension, and Consolation.

Q. *Instruction, how?*

A. To teach them to know their sins.

Q. *Reprehension, how?*

A. To rebuke them for sin.

Q. *Consolation, how?*

A. To comfort them upon their Repentance.

Chapter

Chapter I.

Question.

What was the first sin Isaiah *reproved?*

A. The ingratitude of the Israelites.

Q. Wherein stood their ingratitude?

A. In forsaking their GOD that had nursed and brought them up.

Q. How did he shew them their ingratitude?

A. By the example of brute Beasts; the Ox and the Ass know their Masters Crib, but Israel forgets his God, verse 3.

Q. What was the second sin Isaiah *reproved?*

A. Obstinacy, or Stubbornes of Heart.

Q. How were the Israelites obstinate?

A. In that being plagued, they continued still in their Wickedness, verse 5.

Q. what is threatned to such kind of People?

A. Desolation to their Land, and Destruction to themselves, verse 7, 8.

Q. what was the third sin Isaiah *reproved?*

A. Hypocrisie.

Q. Wherein were they Hypocrites?

A. In thinking to please GOD with their multitude of Sacrifices, notwithstanding they had neither Faith, nor Repentance.

Q. To pray then, or to do any other ser-

vice to God without Faith and Repentance, how is that accepted?

A. The Lord turns away his Face, hates it, and thinks it abominable, verse 13, 14 15.

Q. But if we come with a pure Heart, how will he deal with us?

A Though our sins were as red as Crimson, he will make them as white as Snow, verse 18.

Q What was the fourth sin Isaiah *reproved?*

A Extortion; their Hands are full of Blood, their Princes maintained Thieves, & delighted in Bribes, nor was the Widow, or Fatherless regarded, v 24.

Q How did GOD account of them for these Offences?

A. As his Enemies, verse 24.

Q. How did he threaten to punish them?

A. By pouring out his Vengeance upon them.

Q After what manner?

A. In burning out the Dross of their Wickedness by the Fire of Affliction, verse 25.

Chapter 2, 3, 4.

Question.

IN all the threatnings which God pronounceth against the World for sin, what is still remembred?

A. The

A. The Mercy of his Covenant, that his Church should still be preserved, and planted.

Q. *where?*

A. In Jerusalem first, & after through the whole World, verse 2.

Q. *What learn you by that?*

Q. That the Gentile as well as the Jew, shall be made Partaker of the reconciliation between God and Man, by the coming of Jesus Christ.

Q. *What was the fifth sin Isaiah reproved?*

A. Haughtiness of Mind.

Q. *How was it punished?*

A. By being brought low, Chap. 2.12.

Q. *What was the sixth sin Isaiah reproved?*

A. Mens confidence in their Riches.

Q. *How was it punished?*

A. They were made Poor, Ch. 2.19,

Q. *Where rests the Spoil of the Poor?*

A. In the hands of the Covetous, Chapter 3.14.

Q. *What was the seventh sin Isaiah reproved?*

A. The Pride of Women.

Q. *Wherein did their Pride consist?*

A. In the looks, their gate, and in their cloathing.

Q. *How were their looks?*

A. Haughty.

Q. *How was their gate?*

A. Mincing, and they made a tinkling

ling with their Feet, Chapter 3. 16.

Q. *How was their Attire?*

A. Too costly and effeminate, using Perfumes, Bracelets, Earrings, Curlings, and such like, more than was needful.

Q. *How did God punish them?*

A. He turned their sweet Odour into Stink, their neat Array into Sackcloth and Rags, their pride of Hair into Baldness, and their Beauty into Burning, Chapter 3. 24.

Q. *Doth God hold the Husbands of such women excused?*

A. No; he lets them fall by the Sword, takes away the Wise & Strong from amongst them, and lets Fools and Effeminate Persons to Rule the Land, Chapter 3. 25.

Chapter 5. to 7.

Question.

W*Hat doth Isaiah compare the House of Israel unto?*

A. To a Vineyard.

Q. *who planted it?*

A. God.

Q. *with what?*

A. With the best Plants.

Q. *What Fruit brought it forth?*

A. Wild Grapes.

Q. *What did the Lord to it then?*

A. He pulled down the Hedge, and laid it waste, *ch.* 5. 1, 2, 3, 4, 5.

Q. *Apply this to the present time?*

A.

A. *England* may be said to be the Vineyard of the Lord, the Inhabitants his Vine, which he hath a long time cherished and defended; but if he find we bring forth wild Grapes, for good Grapes; Deeds of Corruption, for Deeds of Sanctity; he will suffer us to be troden down, and destroyed.

Q. *Against how many sorts of Men doth* Isaiah *pronounce a* wo *in this chapter.*

A. Against Five.

Q. *which are the First?*

A. Extortioners. Wo unto them that joyn house to house, and land to land. Chapter 5. 8.

Q. *Which are the second?*

A. Drunkards. Wo unto them that rise early to drink Wine, and to them that continue untill night, Chap. 5. 11.

Q. *which are the third?*

A. Inticers to vanity. Wo unto them that draw iniquity with cords of vanity, and sin as with Cart-ropes, *ch.* 5. 18.

Q. *Which are the fourth?*

Q. Perverters of Truth. Wo be unto them that speak good for evil, and evil for good, which put darkness for light, and light for darkness. Chapter 5. 20.

Q. *Which are the fifth?*

Q. Contemners of Government. Wo unto them that are wise in their own conceit, Chapter 5. 21.

Q. *How shall it be with those Men?*

A. Their root shall be as rottenness, and

and their bud as duſt

Q. What elſe?

A. The Lord will make a Sign to a ſtrange Nation, that ſhall come ſuddenly upon them, and deſtroy them, Ch. 5. 26.

Chapter 7. to 30.

Queſtion.

Did Iſaiah propheſie of Chriſt?

A Yes.

Q How?

A. That he ſhould be born of a Virgin, and be a ſtumbling block to many of the Jews, Chap. 7. 14.

Q. What ſhould his Name be?

A. Immanuel.

Q. What doth that ſignifie?

A. God with us; which name can agree with none but Chriſt, becauſe he was both God and man, ch. 7. 14.

Q Why did God ſend Chriſt the Meſſias?

A. Firſt, in regard of his promiſe: Gen. 3. ver. 15. Secondly in regard of his zeal, ch. 9. 7.

Q. Whom did God make his inſtruments for puniſhing the Iſraelites?

A. The Aſſyrians and Egyptians.

Q. How did they uſe their authority?

A. To their own Glory.

Q What was their reward?

A. He was to them a fire, and con-

sumed them; and to his repentant people, a light to comfort them, ch. 10. 13 17.

Q. *What was that light?*

A. Christ the perpetual Peace-maker, ch. 11. 6. 7. 8.

Q. *Who was the fire that destroyed the Assyrians?*

A. The Medes and persians, ch. 13. 17.

Quest. *How did God punish the Israelites?*

A. As his Children, to chastise them chap. 14. 1.

Q. *How the Assyrians and others?*

A. As his enemies, quite to destroy them, ch. 13 19.

Quest. *Against how many Kingdoms did* Isaiah *prophesie?*

A. Against eight.

Q *Which be they?*

A The Kingdom of the Egyptians, ch. 19. The Kingdom of the Chaldeans, ch. 21. The Kingdoms of Tyre and Sidon, ch, 23 The Kingdom of the Assyrians ch. 10 16. The Kingdom of the Israelites, chap. 22. The Kingdom of the Arabians, chap. 21. And the Kingdom of the Devil, chap. 27.

Q. *In which of these Kingdoms did God still reserve a small number to himself?*

A. In the Kingdom of the Hebrews.

Q. *Were the People soon instructed in the word of God?*

A. No;

A, No, but with much a-do, and often repeating, precept upon precept, and line upon line, chap 28. 13.

Q. What was the reason?

A. Their corruption of life, and slackness to all goodness, ch. 28 7

Q. *How were they corrupt in life?*

A. By professing God with their lips, and denying him in their hearts, ch. 29 13

Q. *What was the punishment assigned unto them for that?*

A. Their prophets were blind, and could not direct, and they had their eyes shut up, that they could not see what was good for themselves.

Q. *What is the Doctrine we learn thereby?*

A. That the Preacher can neither teach, nor the hearer understand, except God open the mouth of the one, and prepare the heart of the other.

Q. *How doth God punish sinners in this life?*

A. With the bread of adversity, and the Water of affliction, ch. 30 20

Q. *But if they repent, How be they rewarded?*

A. With great plenty.

Q. *What is the punishment of the wicked after this life?*

A. The torments of Hell.

Q. *Is their any mention of Hell in the Book of Isaiah?*

A. Yes

A. Yes.

Q. *where?*

A. In chap. 30. 33.

Q. *Repeat the deſcription?*

A. *Tophet* is prepared of old; yea for the King; it is deep and large: the burning thereof is fire, and much wood, the breath of the Lord, like a River of Brimſtone, doth kindle it.

Chapter 31, to 45.

Queſtion.

W. *Hen we truſt in the Lord, how doth he defend us?*

A. As the Lion doth his prey, ch. 31. 4.

Queſt. *But if we forſake him and ſeek help from others, what ſhall become of us?*

A. Both the helper and helped ſhall periſh, chap. 24. 3.

Q. *what ſhall their habitation be?*

A. A hole for Dragons, and a Court for Oſtriches, ch. 34. 3.

Q. *what ſhall it yield?*

A. Thornes, Nettles, and Thiſtles.

Q. *But what ſhall be the habitation of ſuch as depend upon Chriſt?*

A. Flouriſhing and full of joy; there ſhall neither Lion, nor noyſome beaſt come near it, chap. 35. 9. 10. The weak ſhall be made ſtrong, ch. 35. 4. The blind ſhall ſee, the deaf ſhall hear,

ch.

ch. 35 5. The lame shall leap, the dumb shall speak, ch 35 6.

Q. *Who doth* Isaiah *prophesie shall prepare the way of Christ?*

A. John Baptist, ch. 40.

Q. *Where should he proclaim his message?*

A. In the wilderness.

Q. *What should his direction be?*

A. To have lets removed. ch. 40. 4.

Q. *May the essence of God be comprehended under any form?*

A. No; no more than waters can be held in a mans fist. Heaven measured with a span, the dust of the Earth numbred, or the mountains weighed, ch. 40. 12.

Q. *What is the earth in his sight?*

A. As a little dust.

Q. *What are the Nations of the earth?*

A. As a drop of water, or as a grashopper ch 40. 15. 22.

Q. *But what are they whom the Lord exalteth?*

A. As a threshing instrument, able to bruise Mountains to powder; or as a whirl wind, to scatter hills like chaff, chap. 41. 15 16.

Q. *How doth* Isaiah *teach the people to avoid Idolatry?*

A. By describing unto them the power of God, and the weakness of Idols ch, 41. 22 23.

Q. *Declare the difference?*

A.

A. God is a living essence:
Idols a dead metal.
God is without beginning:
Idols are made with mens hands.
God can do all things:
Idols nothing.
God knoweth all things:
Idols nothing.

Q. *What comfort have the faithful in distress?*

A. To think they have a God that is able, willing, and promiseth to deliver them. chapter 43.

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chapter 45. to 55.

Question.

BY *whom did God promise deliverance to his people, from the captivity of* Babylon?

A. By *Cyrus* King of *Persia*.

Q. *What was* Cyrus?

A. An Heathen Prince.

Q. *Did he not know God?*

A. Yes; by a certain particular knowledge of his power; but did not worship him aright, chapter 45. 4. 5.

Q. *How many years did* Isaiah *prophesie of this deliverance before it came to pass?*

A. An hundred years.

Q. *Why did God chuse a Heathen Prince to deliver his people?*

A. The more to express his love and power; for the unlikelier the means was, the

the greater cause had the Israelites to glorifie him.

Quest. Were not the Babylonians Gods instruments for punishing of his people?

A. Yes.

Q. Why then is he so much offended with them for doing of it?

A. Because in executing his judgements they shewed no mercy, and waxed proud by his victory, ch. 47. 6. 7.

Quest. What is the cause of Israels captivity?

A. Their transgression.

Quest. What is the cause of their deliverance?

A. The Covenant of Gods Mercy, chapter 50. 6.

Quest. Of what continuance is Gods mercy?

A. For ever: the Heavens shall vanish like smoak, and the Earth wax old like a garment: but the salvation of the Lord shall not be abolished, ch. 51. 6.

Quest. Of what continuance are his judgements?

A. But for a time: can a woman forget the child of her womb? If she should yet the Lord shall not forget his, chapter 49 15. and chap. 5 22. and chap 54. 8.

Q. To whom then must the afflicted fly?

A. To God.

Q. How will he establish them?

A. In glory, their foundation shall be

be of precious ſtones, chap. 54. 11. In peace; they ſhall be far from oppreſſion, chap. 54 14. In ſtrength; whoſoever ſhall gather himſelf againſt them ſhall fall, chapter 54. 15.

Chapter 55. to 65.

Queſtion.

FOr what doth God offer the bleſſings unto us?

A. Neither for gold nor ſilver; but freely, as the Prophet ſaith, Come, buy water, wine, and milk, without ſilver, and without money, ch. 55. 1.

Q. *What is meant by water, wine, and milk?*

A. All things neceſſary to a ſpiritual life, as they are neceſſary to this corporal life.

Q. *What is the recompence God requireth?*

A. Obedience; to execute Juſtice; the benefite whereof returns unto man, chap. 56. 1.

Q. *How are our vertues acceptable?*

A. If they be without hypocriſie.

Q. *How do Hypocrites faſt?*

A. In punishing the body, and putting on ſackloth; notwithſtanding that their hearts are full of malice, ch. 58. 4 5

Q. *How doth the faithful faſt?*

A. In

A. In breaking the bonds of wickedness, in feeding the hungry, in visiting the captives, and clothing the naked, chapter 51. 6. 7.

Q. *What brings us to the knowledge of these things?*

A. The preaching of the word.

Q. *What kind of men must preachers be?*

A. In voice, Trumpets; In care, Watchmen, to cry aloud, and continually, ch. 58. 1. and ch. 62. 6.

Chapter 65. and 66.

Question.

BEcause the Jews had such preachers amongst them continually, and yet fell from the Lord, what was their punishment?

A. They were rejected, ch. 65. 13.

Q. *Who were chosen in their stead?*

A. The Gentiles, ch. 56. 1.

Q. *What are they?*

A. All Nations but the Jews.

Q. *Doth his mercy extend to all?*

A. Yes; and his Majesty beyond all.

Q. *How do you prove that?*

A. Because when the Jews would have built him an House, he forbad them, chap 66. 1.

Q. *What was the reason.*

A. He filleth Heaven and Earth with his

his Glory; and therefore cannot be included in a Temple of stone.

JEREMIAH.

Chapter 1. *to* 10.

Question,

WHere was Jeremiah born?

A. In Anathoth, a City within three miles of Jerusalem.

Q. *Whose Son was he?*

A The Son of *Hilkiah.*

Q. *When began he to prophesie?*

A In the thirteenth year of *Josiah* King of Judah.

Q. *How long did he prophesie?*

A. Till the Captivity of Babylon, and somewhat after.

Q. *How many years was that?*

A. About forty years.

Q. *When was he sanctified to his Office?*

A. Even from his Mothers womb, chap. 1. 5.

Q. *What did he after he was called?*

A. Proclaim the will of him that sent him, without fear. ch. 1. 17.

Q. *What do we learn thereby?*

A. Ministers must not intrude themselves into the Church before they are called: and when they are called, they must fore-slow no time, nor be dismayed for any danger.

Q. *What*

Q. *What was the first sin* Jeremiah *reproved?*

A. Idolatry.

Q. *In what words?*

A. My people have forsaken me the fountain of living waters, to dig them pits, yea broken pits, that can hold no water, ch. 2. 13.

Q. *After this sin, what is required of us?*

A. Repentance.

Q. *Upon repentance, what is promised?*

A. Mercy, ch. 3. 12.

Q. *In their repentance, what did they?*

A. Turn to the Lord.

Quest. *How ought we to turn unto the Lord?*

A. With our whole hearts.

Quest. *If we do not so, what do we incur?*

A. His wrath for counterfeiting.

Q. *What is Gods wrath like?*

A. A consuming fire, ch. 4. 4.

Q. *What is his mercy like?*

A. The waters of Shiloah.

Q. *Wherein did God shew his Justice upon* Israel?

A. In delivering them into the hands of their enemies.

Q. *Wherein his mercy?*

A. In saving some (for saith he, I will not make a full end of you) to continue his Church ch. 5. 18.

Q. *Were the people so full of wickedness,*

that

that the Lord was so much incensed against them?

A. Yes, they did cast out malice and cruelty, as a fountain doth her waters ch. 6. 7.

Q. *Was there no estate clear?*

A. No; neither prince, Priest, nor People.

Q. *What was their general sin?*

A. Covetousness. chap. 6. 13.

Q. *What was their particular sin?*

A. The Princes did not execute justice, ch. 5. 28. The Priests did flatter the people in their sins, crying Peace Peace, when there was no peace, ch. 6. 14. The People were of uncircumcised ears, and took delight rather in vain things than profitable doctrine, ch. 6. 10.

Q. *All this considered, they could not but see their own destruction?*

A. They did.

Q. *And how did they think to escape?*

A. By flying to the Temple, where God had promised forever to be present.

Q. *How did God answer them?*

A. In these words, Will you steal, Murther, and commit Adultery, and swear falsly, and burn incense to *Baal*, and think to be delivered by standing before me in the Temple? No, I have required Obedience, and not Sacrifice, chapter 7. 9

Q. *In what manner did* Jeremiah *prophesie their destruction?*

A. By

A. By the entrance of the Assyrians (a mighty Nation) into the land.

Q. *Rehearse the Prophets words?*

A. Lo, House of Israel, I will bring a Nation upon thee from far; whose quiver is a sepulchre; and they shall eat thine harvest, and thy bread; they shall devour thy Sons and daughters; they shall eat up thy sheep, and thy bullocks; they shall spoil thy vines, and thy figgetrees; and they shall destroy with the sword thy fenced Cities, ch. 5. 15. 16. 17.

Q. *Did they not repent?*

A. No; but provoked Gods wrath by other sins.

Q. *What were they?*

A. Lying, chap. 9. 3. Deceit, chap. 9. 4. and dissimulation, chap. 9. 8.

Q. *I am sure, though they could not see their own danger, yet* Jeremiah *did (as all true Ministers should) relent at their hardness of heart?*

A. Yes; and wisht his eyes were a fountain of tears, chap. 9. 1.

Q. *How came that hardness of heart in them?*

A. They did glory in their mis-deeds.

Q. *What ought a man to glory in?*

A. Neither in wisdom, strength, nor riches, ch. 9. 23.

Q. *In what then;*

A. Let him that glorieth, glory in this, that he knoweth the will of the Lord

Lord; for he it is that sheweth mercy, judgment, and righteousness on the earth, chap. 9. 24.

Chapter 10, *to* 21.

Question.

TO whom only belongeth dominion?

A. To the Lord, mighty in power and King of Nations, ch. 10. 6. 7.

Q. *What were the Israelites then, in leaving him to cleave to Idols?*

A. Sots, and fools, ch. 10. 8.

Q. *Why?*

A. Because they left the truth to embrace the works of error.

Q. *What were the works of error?*

A. Making of Images. ch. 10 15.

Quest. Whence were they infected with this infection?

A. From the Heathen.

Q. *What other errors had the Heathen?*

A. Divination by Stars, and Soothsaying.

Q. *Is it not lawful to fear the conjunction of Stars and planets?*

A. No.

Q. *Your reason?*

A. Because the Lord in these words hath forbidden it, Be not afraid of the signs of Heaven, though the heathen be afraid of such, ch. 10. 2.

Q. *As long as we abide in sin, will the Lord hear our Prayer.*

A. No; nor any that pray for us, ch. 11. 14.

Q. *How odious is sin?*

A. So odious, that the land wherein sinners live, shall mourn, the herbs of the field wither, and the beasts and fowls of the air be consumed, ch. 12. 4.

Q. *By what parable did Jeremiah prefigure the destruction of the Jews?*

A. By the Parable of the linnen girdle which he hid in the rock, and after certain days coming to take it up, found it was rotten, and fit for no use.

Q. *Rehearse the meaning?*

A. That as the girdle cleaveth to the loins, so had the Lord tyed the house of Israel unto him; but since they had forsaken him (like the girdle) they should rot, and be cast off, as fit for no use, ch. 13. 10. 11.

Q. *How hard is it for an evil man to do well?*

A. As hard as to change the Blackmores skin, or the Leopards spots, ch. 13. 23.

Q. *Which are the four plagues God usually punished withal?*

A. Pestilence, Famine, Sword, and Fire.

Q. *How do the wicked people reward them that tell them of their sins?*

A. Wi

A. With curses, as the Jews did *Jeremiah*, ch. 15. 10.

Q. *But what doth the Lord for them?*

A. In time of their vengeance favours them, and suffers the others to perish.

Q. *Fell it out so with* Jeremiah?

A. Yes; for when the Jews were led away captive, the enemy gave *Jeremiah* choice to live in his Country, or to go whether he would, ch. 39 11. 12.

Q. *With what pen doth the Devil writ iniquity in the hearts of the obstinate?*

A. With an Iron pen?

Q. *What is signified thereby?*

A. That men accustomed to sin, can hardly be reclaimed.

Q. *Will the Lord only be trusted in?*

A. Yes.

Q. *What is pronounced against them that make flesh their arm; that is, depend upon men, and forget God?*

A. A heavy curse, ch. 17. 5.

Q. *How many ways did* Jeremiah *suffer under the hands of the Jews?*

A. Three manner of ways; first they cursi, and spake evil of him, then they took counsel against his life; at last they smote him, and cast him into prison, ch. 15. 10. and ch. 18 18 and ch. 20. 2.

Q. *What may we learn by these his afflictions?*

A. That the true Ministers of God shall always be subject to the like.

Chapter 22. to 30.

Queſtion.

WHat *were the works commanded the Jews?*

A. To execute juſtice, ch. 22. 3. to deliver the oppreſſed, to favour the ſtranger, to help the Fatherleſs and Widow, to do no violence, nor ſhed Blood.

Queſt. *What were the works they followed?*

A. They builded houſes with bribes and chambers with extortion; they uſed their neighbours help, and paid him not his hire, chap. 22. 13.

Q. *What followed?*

A. Deſtruction without pity, ch. 21. 11.

Q. *In what manner?*

A. They were led into captivity, the King ſlain, and left unburied, ch. 22. 1

Q. *Who miſled the King?*

A. The falſe Prophets.

Q. *What was their reward?*

A. Wo be unto them that ſcatter the ſheep of my Paſtour, ſaith the Lord, chap. 23. 1.

Q. *How did* Jeremiah *propheſie of redreſſ for this inconvenience?*

A. By the coming of Chriſt, the true Paſtour.

Q. *In what words?*

A. Beh

A. Behold (saith the Lord) I will raise unto *David* a righteous Branch, *&c.* In his days Judah shall be saved, and Israel dwel in safety, *ch.* 23.5,6.

Q. *Here was a threatning and a promise; what is signified thereby?*

A. That as *Jeremiah* did, so the Ministers of God must always mix comfort with their bitter Doctrine.

Q. *When they threaten, what is their Doctrine like?*

A. A fire, or a hammer that breaketh a Stone, *ch* 23. 29.

Q. *But when they promise, what is it like?*

A. Comfortable Waters, or precious Balm.

Q. *How long lived the Israelites in Bondage under the King of* Babel?

A. Seventy years, *ch.* 29. 10.

Chapter 30 *to* 41.

Question.

AFter *their denunced Servitude, how doth* Jeremiah *comfort the Jews?*

A *First*, With their return again to their own Countrey. *ch.* 30. 3. *Secondly*, With the Destruction of their Enemies, *ch.* 20. 16. *Thirdly*, With Joy, Plenty, and Peace, *ch.* 31. 12, 13.

Q. *What assurance doth* Jeremiah *give of Gods promise?*

A. As sure as he is God of Heaven and Earth, and giveth the Sun to rule the day, and the Moon the night, *ch.* 33. 20.

Q. *How doth God oftentimes check the lewd Life of Christians?*

A. By their better Life which are no Christians.

Q. *Your proof?*

A. It may appear by the Example of the Sons of *Jonadab*, *ch.* 35. 8.

Q. *What did they?*

A. Their Father gave them a Commandment, and it was kept the space of three hundred years.

Q. *What was the Commandment?*

A. That none of that Stock or Family should drink Wine.

Q. *Of what descent were the Sons of Jonadab?*

A. No Israelites, though more zealous in the Service of God than they.

Q. *What infers this Example?*

A. That if they thought it a disparagement to break the Vow made unto an Earthly Father, how much more shameful should it be for Christians to forget their promise made to the Father of Heaven! they kept their Vow three hundred years, but Christians (I fear) break theirs every hour.

Q. *You said before, that* Jeremiah *was in Prison?*

A. I did.

Q. *Who*

Q. *who did imprison him?*

A. King *Jehoiakim* first, and then *Zedekiah*.

Q. *when he was in Prison, did he neglect his Office?*

A. No, For when he could not speak to the Jews, he sent to them.

Q. *whom?*

A. Baruch.

Q. *with what?*

A. With a Book, containing all the Curses of God against the Jews.

Q. *Who wrote it?*

A. *Baruch*, from the mouth of *Jeremiah*, *ch.* 36. 4.

Q. *To whom did* Baruch *read it?*

A. To the Princes, who told the King of it.

Q. *Which King?*

A. Jehoiakim.

Q. *How did he accept it?*

A. He burnt it, *ch.* 36. 23.

Q. *what did* Jeremiah *then?*

A. He wrote another Book, *ch* 36. 32.

Q. *what learn we by that?*

A. Though the Wicked would quite deface the Word, yet GOD will have it still preserved.

Q. *what was the Message of the Lord that* Jeremiah *declared to* Zedekiah, *the King?*

A. That he should yield himself to *Nebuchadnezzar*, and the City should be saved.

Q. *Did Zedekiah regard his counsel?*

A. He heard it; But did not perform it.

Q. *What was his hinderance?*

A. His Princes, that perswaded him the contrary.

Q. *What did the Princes to Jeremiah?*

A. Put him into a Dungeon.

Q. *Who wrought his deliverance?*

A. *Ebed melech* a Moor, and one of the *Kings* Eunuchs. *ch* 38. 7.

Q. *What learn we by that?*

A. That more Faith sometimes is found in a Stranger, than in a Mans own Countrey-men.

Q. *What became of Zedekiah for disobeying Jeremiah.*

A. His eyes were put out, and his Son slain before his face *ch.* 39. 6. 7.

Q. *How went it with Jeremiah?*

A. He found Favour (as the Lord before had promised) with *Nebuzaradan* the chief Captain, who gave him Liberty and Reward.

Chapter 41. to the end.

Question.

W*How did Nebuchadnezzar make his substitute over Palestine?*

A. *Gedeliah* the Son of *Ahikam.*

Q. *Who slew Gedaliah?*

A. *Ishmael,* the Son of *Nethaniah.*

Q. *Why*

Q. *Why?*

A. In the envy of his Government.

Q. *What did the people afterwards?*

A. Went under *Johanan* into Egypt?

Q. *Had not* Jeremiah *forbidden them so to do?*

A. Yes; but they obeyed not.

Q. *wherefore did they not obey?*

A. They feared War and Famine, *ch.* 42. 14.

Q. *What followed their disobedience?*

A. They were destroyed from the least to the most.

Q. *By whom.*

A. By King *Nebuchadnezzar*, that came against Egypt; so what they feared in their own Country (Famine and War) fell upon them in another.

Q. *Who destroyed the Kingdom of* Babel?

A. *Cyrus.*

Q. *Who moved him thereunto?*

A. The Spirit of God.

Q. *For what causes?*

A. Because they gloried in the spoil of Israel, and said, we offend not, because they have sinned against the Lord, the hope of their Fathers, Chapter 50. 7. 11.

Q. *What was* Nebuchadnezzar *called?*

A. The Hammer of the World.

Q. *Why?*

A. Because he had smitten down all the Princes & People of the World,

The LAMENTATIONS of JEREMIAH.

Question.

Of whom may we learn true & christian compassion?

A. Of the Prophet *Jeremiah.*

Q. *wherein?*

A. In lamenting for his Countreymen the Jews, notwithstanding they had reviled him, beaten him, imprisoned him, and sought his death, and all for his love and good-will towards them.

Q. *Wherein consisted his love?*

A. In dayly admonishing them of their sin, that they might repent, and shewing them aforehand, what plagues would follow if they repented not.

Q. *What was it he did lament them for?*

A. Their subversion and overthrow.

Q. *By whom was their subversion contrived?*

A. By the *Babylonians*, their cruel Enemies.

Q. *In what manner?*

A. *First*, They were besieged, then suffered Famine, insomuch as they died in their Streets, and the Mothers devoured their own Children, *chapter* 1. 1, 11. and *chapter* 2. 12. Of Princes they became Tributaries, *chapter* 1. 1. Their

Their joy was turned to tears, *chapter* 1. 2. Their freedom to captivity, verse 3 Their gorgeous buildings to a deformed heap, verse 4. Their Friends forsook them, verse 8. Their Enemies laughed at them, verse 6. Their valiant men were troden down; Their young men slain; Their virgins defloured, verse 15. And (which was the grief of all griefs) their God had forsaken them: For when they stretched out their hands, there was none to comfort them, *chapter* 1. 16, 17.

Q. *What may this example serve for?*

A. To admonish all Cities of the World, be they never so famous, never so rich, never so mighty, to beware how they provoke Gods wrath against them through their intolerable impiety.

Q. *What were their most intolerable sins?*

A. Their despising the Counsel of the Prophets; Their revolting from the Truth, to embrace falshood and vanity, and their abusing the long sufferance of the Lord.

Q. *Did the Lord forewarn them of this desolation?*

A. Yes, many hundred years before it came, even from the time of *Moses*, and so from age to age, untill the very hour of their captivity, as appears, *Deut.* 28. 64, 65, 66.

Q. *In this extremity, what refuge doth*

The

the Prophet shew them?

A. The Holy Mount of the GOD of mercy.

Q. *How must we reach unto that Mount?*

A. With the arms of Repentance, and Patience; With Repentance, in confessing their sins, and being sorry for the same; And with patience, in humbly attending the hour of their deliverance.

Q. *Was this all the Prophet did for them?*

A. No; like a holy and vertuous Pastour, he joyned in fervent prayer with them, that it would please the Lord to shorten their days of wretchedness, *chapter* 5.

EZEKIEL.

Chapter 1. *to* 10.

Question.

BY whom was Ezekiel *called to prophesie?*

A. By God.

Q. *Where?*

A. In Chaldea.

Q. *At what time?*

A. When *Jehoiakim* King of Judah his Mother, and many lived in captivity under *Nebuchadnezzar*, *chapter* 1. 2, 3.

Q. *To what end?*

A. T

A. To assure them, though they had yielded themselves Prisoners to the King of *Babylon*, and lived in servitude to him five years, yet the Lord would remember his promise, and bring them home again.

Q. *Did they distrust in him?*

A. Yes; and began to murmure.

Q. *Yet the Lord inspired* Ezekiel *to speak unto them for their comfort?* ch. i. 3.

A. True.

Q. *What gather we from hence?*

A. Gods great Mercy, and their weakness of Faith.

Q. *Did not* Ezekiel *prophesie before?*

A. Yes, and by the Counsel of him and *Jeremiah*, *Jehoiakim* did voluntarily submit to the King of *Babel*; and therefore to excuse the Prophets, God gives him a new gift of Prophecy.

Q. *After what sort?*

A. A Hand appears, and delivers him a Book.

Q. *What was written in that Book?*

A. Woe and Lamentation, *ch.* 2. 10.

Q. *What was he bid to do with this Book?*

A. Eat it; that is, imprint the words thereof in his heart.

Q. *Are none fit to be Gods Messengers, but such as receive his words into their Hearts?*

A. No; and meditate thereon, which is called an eating.

Q. How

Q. *How was the taste of it in* Ezekiel's *mouth?*

A. As sweet as honey, *chapter* 3 3.

Q. *Did the People regard his Message?*

A. As they do now-adays Gods Preachers, very slightly.

Q. *Was he discomforted thereby?*

A. No; God emboldned him, and gave him a fore-head as hard as Adamant, to out face their rebellion, *ch.* 3. 9.

Q. *What if he had been discouraged, and given way to their sin?*

A. Then the people dying in their sins, there blood should have been required at his hands, *chapter* 3. 18.

Q. *Who may take heed by this Lesson?*

A. All Dumb, Idle, and Illiterate Ministers.

Q. *But he teaching them, and they not repenting, how then?*

A. Their Blood shall be upon their own heads, *chapter* 3 18, 19.

Q. *How did* Ezekiel *prophesie the destruction of* Jerusalem?

A. By the parable of his Hair, the one part whereof he would burn, the other cut with a Sword, and scatter the third in the wind, *chapter* 5. 2.

Q. *What did this signifie?*

A. That one part of the People should die for Famine; the second be slain; and the third led into captivity, *chapter* 5. 13.

Q. *All the while this is threatning; how*

how doth the Prophet comfort them?

A. By shewing, that a remnant should be saved, and they should be displeased for their sins, and find mercy, *ch.* 6. 8.

Q. *How did God deliver that remnant in time of vengeance?*

A. By setting a Mark upon them, whereby they were known, as he doth upon all his Elect, *chapter* 9. 6.

Q. *Rehearse the Prophets words of their deliverance?*

A. As sure as I live (saith the Lord) I will bring you from the People, and will gather you out of the Countries wherein you are scattered, with a mighty hand, and with a stretched out arm, and in my wrath poured out, *chapter* 20. 33, 34.

Chapter 10. *to* 22.

Question.

AFter Jehoiakim, *and the rest were led into captivity, those that remained still in* Judea, *how did they live?*

A. Like Murtherers, and Idolaters, *chapter* 16. 6.

Q. *Who misled them?*

A. *Jezaniah*, the Son of *Zor*, and *Pelatiah* the Son of *Penaiah*.

Q. *What did they boast of?*

A. That God had utterly forsaken those that were in captivity, and given the

the Land unto them in Poſſeſſion, *chapter* ii. 15.

Q. *How was that reproach puniſhed?*

A. *Pelatiah*, one of the chief Princes, was ſtruck with ſudden death, *ch.* ii. 13.

Q. *What may we learn by that example?*

A. That it is dangerous to miſ-judge of Gods ſecret Judgments.

Q. *What doth* Ezekiel *ſay againſt falſe Prophets?*

A. That they ſhould be conſumed in the midſt of their vanities, *ch.* 13 14.

Q. *How did the falſe Prophets ſeduce the People?*

A. By ſowing pillows under their elbows, and covering their heads with vails.

Q. *What is the meaning of that?*

A. They flattered them with ſecurity, and blinded their eyes with falſe deluſions, chap. 13. 18.

Q. *Why doth God ſend falſe Prophets, and unlearned Preachers amongſt his People?*

A. For their ingratitude, becauſe they do not hearken to the true Prophets and Preachers when they have them: a Fault to be much feared in *England* at this time.

Q. *In the time of Gods wrath may the wicked preſume of ſafety for being in company with the godly?*

A. No.

Q. *Your proof?*

A. I

A. If (saith the Lord God) I send my sword through the Land, and say unto it, destroy both man and beast in it, though *Noah*, *Daniel*, and *Job* were in the midst of it, they should deliver neither Son nor daughter, but their own soul's by their righteousness, ch. 14 17. 18.

Q *How did God oftentimes punish us for sin?*

A. Even by the same means by which we made our selves to sin, as violence with violence lust with lust; & as he did with the Israelites, who caused the Ægyptians, Assyrians, and Caldeans to punish them for Idolatry, amongst whom they had learned Idolatry, ch. 16. 3. 30.

Q *will God punish one for the sin of another?*

A. No; every soul that sinneth shall suffer; the Son shall not bear the Iniquity of the Father, neither shall the Father bear the iniquity of the Son, but the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon himself, ch, 18. 29.

Q *How is it said then that God will punish the sins of the Fathers upon the Children, to the third and fourth generation?*

A. That is meant, If the Children con-

continue in the sins of their Fathers but otherwise not.

Q. *If the righteous man become wicked what is his reward?*

A. Condemnation.

Q. *If the wicked man forsake his wickedness and live uprightly, what is his reward?*

A. Forgiveness, ch. 18. 26. 27.

Chapter 7. to 39.

Question.

WHat sins, besides Idolatry, hastened the destruction of Jerusalem?

A. Murthering of the Prophets, oppressing the stranger, neglecting the fatherless and widow, prophaning the Sabbath, sowing of dissention, committing of incest taking of bribes, usury, and extortion, ch. 22. 6 7. 8. 9, 10, 11, 12.

Q. *Do these sins live at this day?*

A. Yes; in as rank manner as they did then.

Q. *What is then to be feared?*

A. Lest we should be punished as they were.

Q. *You spake before of the parable of the hair, whereby Ezekiel shewed the manner of Jerusalems overthrow; shew me in how many signs and parables he taught?*

A. By fifteen; whereof one being

pas

past before, there remains fourteen unspoken of.

Q. Rehearse them in order. What is the first?

A. The Parable of the six men that came with swords; and one in white cloathing, with pen and ink in his hand chapter, 6.

Q. What doth that signifie?

A. The fierce Souldiers that should enter Jerusalem: and by him in white, the mercy of the Lord, to mark such as should be saved.

Q. What is the second?

A. The vision of the man in white, that took burning coals from the Altar, and scattered them abroad, chapter. 10.

Q. What doth that signifie?

A. The burning of the City of Jerusalem.

Q. What is the third?

A. The parable of *Ezekiel* carrying forth of his stuff out of the City by night, chapter 12.

Q. What doth that signifie?

A. That even so the Israelites should be led with their burdens into captivity.

Q. What is the fourth?

A. Of eating bread with trembling, and drinking water with trouble, ch. 12.

Q. What is signified by that?

A. The torment of mind, and affliction of body that should accompany the Israelites.

Q. *What is the fifth?*

A. Setting up a wall, and daubing it with untempered mortar. ch. 13.

Q. *What doth that signifie?*

A. The false Doctrine of the Prophets, when one did tell a ly, another would maintain it.

Q. *What is the sixth?*

A. The parallel of the Vine without fruit, ch. 15.

Q. *What doth that signifie?*

A. That if Jerusalem, which was the Congregation that God had taught, did not bring forth fruit of good living, according to his Doctrine, like the barren Vine, it should be thrown into the fire.

Q. *What is the seventh?*

A. The two Eagles, ch. 17.

Q. *What doth that signifie?*

A. The two Kings of Egypt and Babylon, ordained for the scourges of Jerusalem.

Q. *What is the eighth?*

A. The parable of the Lion and Lions whelps, that were given to ravin and devour, and at the last were taken in trails, ch. 19.

Q. *What doth that signifie?*

A. By the Lion is signified *Jehoahaz*, and by the whelps his two sons, *Jehoiakim* and *Jehoiakin*, which devoured the blood of the Prophets, and at last were all three taken in the snares of the Kings of Egypt and Babylon.

Q. *What*

Q. *what is the ninth?*

A. The parable of the Forrest consumed with fire, ch. 20. 47.

Q. *What doth that signifie?*

A Jerusalem compared to a Forrest, should be consumed with fire.

Q *What is the tenth?*

A. The Parable of the two Sisters, *Aholah* and *Aholibah*, which were proud, lascivious, and incontinent.

Q *What doth that signifie?*

A. The two Kingdoms of Judah and Israel, which became Idolaters both, and therefore are compared to unchast women, that forsake their Husbands to follow strangers, ch. 23.

Q. *What is the eleventh?*

A. The parable of the bad shepherds, that fed and cloathed themselves of their flocks, yet neglected the care of them, suffering them to be scattered and devoured.

Q *What doth that signifie?*

A. Careless Magistrates, that being set to rule and govern the people (so they may live at ease) care not what becomes of their charge, but use them with all tyranny and cruelty, ch. 34.

Q. *what is pronounced against such Magistrates?*

A. The Lord will rise up against them, and require the blood of the people at their hands.

Q. what

Q. *what is the twelfth?*

A. The field of dead bones, where-unto *Ezekiel* was brought by the Spirit of God.

Q. *what doth that signifie?*

A. That as God in the sight of *Eze-kiel* did gather the dead bones together, cloathed them with sinews and flesh, and breathed life into them, raising them in perfect shape of men, as they lived before: so sure it was, and much more certain, that he was able to bring back his Children from captivity.

Q. *Of what is that a sign unto us?*

A. Of the resurrection of our bodies after death.

Q. *What is the thirteenth?*

A. The parable of the seething pot wherein were divers joynts, which were taken out by piece-meal, and the pot left empty to melt upon the coals, ch. 24.

Q. *what doth that signifie?*

A. The hot vengeance of God against Jerusalem: the destroying of the people by little and little, and trying of the remnant like mettal in the fire.

Q. *What is the fourteenth?*

A. The parable of the death of *Eze-kiel's* Wife.

Q. *What doth that signifie?*

A. That as God took from him her that was the pleasure of his eyes; so would he pollute his Sanctuary, that was the pride and pleasure of the Israelites, ch. 24, 16.

Q. *Against what strange Nations did* Ezekiel *Prophesie?*

A. Against the Ammonites, Moabites, Idumeans, Philistines, Tyre, Zidon, Ægyptians, Assyrians, Gog and Magog, and in them against all the enemies of Gods Church.

Q. *What did* Ezekiel *prophesie against these people?*

A. Destruction.

Q. *why?*

A. Because they rejoyced at the misery of his people, and were as pricking thorns in the house of Israel.

Q. *How should they be destroyed?*

A. In the same manner that they had destroyed the Jews, and with more cruelty.

Q. *By whom?*

A. By the Babylonians.

Q. *Of what comfort did* Ezekiel *prophesie, beside the return of the Jews?*

A. Of the coming of Christ, the true Shepherd, that should give his Life for his Sheep, chap. 34. 23.

Q. *That, and all other the blessings of God, why are they bestowed upon us?*

A. Not for our deserts, but through the Mercy of God, chap. 36. 22.

Chapter 37 to 48.

Question.

WHat doth Ezekiel *Prophesie in these last chapters?*

A. Of

A. Of the Re-edifying of the City and Temple of God; and of the service, and orderly government that should be amongst them, as had been before.

Q. *What is meant by the waters that Ezekiel saw issue from the Temple?*

A. The Graces that should be bestowed upon the Church, under the Kingdom of Christ, chap. 47. 1.

Q. *What is meant by the rising of the waters?*

A. That Gods Graces should increase and decrease, chap 47. 5.

Q. *What by the multitude of Trees that stood on the one side, and on the other side of the waters?*

A. The multitude of those that should be refreshed by the Doctrine of Christ, chap. 47. 12.

Q. *What by the meeting of these seven waters in one Sea?*

A. That all the World should be refreshed with the Gospel, and be as were one Temple of the Lord.

Q. *What is meant by the wholsomness of the waters?*

A. The purity and wholsomness the Doctrine of the true Church.

Q. *What by the Fishers?* fishers

A. Gods Preachers.

Q. *What by the multitude of Fishes?*

A. The great multitude of Hearers

Q. *What by the marshes and miry places?*

A. Th

A. The Wicked and Reprobate.

Q. *what by the fruitfulneſs of the Trees that grow on each ſide?*

A. The proſperity of the Faithfull.

DANIEL.

Chapter 1. to 4.

Queſtion.

WHen was Daniel *called?*

A. In the time that *Ezekiel* lived, and when the Jews were Captives in Babylon?

Q. *Who was the King of Babylon?*

A. Nebuchadnezzar,

Q. *Beſides the People, what did* Nebuchadnezzar *bring with him from* Jeremiah?

A. The Veſſels of the Temple of the Lord, chap. 1. 2.

Q. *what did he with them?*

A. Placed them in the Temple of his god, *ibid.*

Q. *How did* Nebuchadnezzar *diſpoſe of the* Jews?

A. He commanded *Aſpedaz*, the Maſter of his Eunuchs to call out of the Hebrew Sons, certain that might be trained up to ſerve him, chap 1. 3.

Q. *What kind of Perſons ſhould theſe Sons be?*

A. Such as are Noble, Witty, and of comely Stature,

Q. What should be done to those young Gentlemen?

A. They should be instructed in the language and customs of the Caldeans, chap. 1. 4.

Q. To what purpose?

A. That so they might forget their own Countrey, and their Countries Religion.

Q. How long should they be trained in that fashion.

A. Three years, chap. 1. 5.

Q. what allowance should they have?

A. Meat and Drink from the Kings Table, chap. 1. 5.

Q. Who were the chief among them?

A. Daniel, Shadrach, Meshach, and Abednego.

Q. How did these like of the Kings allowance?

A. They would not eat of it.

Q. Why?

A. Because they would not be defiled with the portion of the Kings Meat, which was given them to make them forget their accustomed Sobriety, *ch.* 1. 8.

Q. What did the chief of the Eunuchs then?

A. Was afraid they would not look so well as the rest of their Brethren, and so the King would be incensed, *ch.* 1. 10.

Q. But what did Daniel?

A. In

A. Intreated their Governour to try them ten days with Pulse and Water, and if at the ten days end they looked not so well as their other Fellows, he should deal with them as he thought good, *ch.* 1. 13.

Q. *Did their Governour give consent?*

A. Yes.

Q. *And how were they at the ten days end?*

A. They were in better liking than all the rest that did eat of the Portion of the Kings Meat, *ch.* 1. 15.

Q. *What may we learn by that?*

A. That, with the blessing of God, the poor Mans Dish is as cherishing as the rich Gluttons Delicates.

Q. *What Gifts did God bestow upon these four Children?*

A. The Gift of Knowledge and Understanding.

Q. *Beside these, what gave he to Daniel?*

A. The Gift of Prophesie, and to Interpret Dreams and Visions, *ch.* 1. 17.

Q. *When they were brought before the King, how did he like them?*

A. He found them Wiser than all his Inchanters and Astrologers, *ch.* 1. 20.

Q. *What did the King then?*

A. Dreamed a Dream, which he could not remember, *ch.* 2. 1.

Q. *Of whom did he ask Counsel?*

A. Of his Inchanters, *ch.* 2. 2.

Q. Di

Q. *Did they tell him what was his Dream?*

A. No, they could not, *ch.* 2. 10.

Q. *How did the King take it?*

A. He commanded not only them, but all the Wise Men of Babel, should be put to Death, of which number was *Daniel*, *Sadrach*, *Meshach*, and *Abednego*, *ch.* 2. 12.

Q. *How did they escape them?*

A. *Daniel* intreated respite of the King, and he would tell him his Dream, and the interpretation thereof.

Q. *Did the King give him respite?*

A. He did, *ch.* 2. 16.

Q. *Whither went* Daniel *then?*

A. To his other Brethers, *ch.* 2. 17.

Q. *What to do?*

A. To have them joyn in Prayers with him to their God, that it would please him to reveal this Mystery unto him, *ch.* 2. 18.

Q. *What success had they in their Prayers?*

A. God shewed *Daniel* the Dream, and the Interpretation thereof, *ch.* 2, 22.

Q. *Went he presently to the King?*

A. No; but gave God thanks first, and praised his Holy Name, *ch.* 2. 19.

Q. *What was the Dream?*

A. An Image, the Head whereof was Gold, the Breast and Arms Silver, the Belly and Thighs Brass, the Legs Iron, the Feet part Iron, part Clay

Q. *How long did it seem to stand before the presence of the King?*

A, Till a Stone cut without Hands smote it in pieces, and scattered it like the chaff of the Summer floor.

Q. *What became of the Stone?*

A. It turned to a great Mountain, and filled the whole earth, *ch.* 2. 31. *to* 35.

Q. *what was* Daniels *Interpretation of the Dream?*

A. By Gold, Silver, Brass and Iron, were meant the four Monarchies of the World.

Q. *Which was likened to Gold?*

A. The Babylonians.

Q. *Which to Silver?*

A. The Persians.

Q. *Which to Brass?*

A. The Macedonians.

Q. *Which to Iron and Clay?*

A. The Romans. And as these Mettals did excell one another in goodness, so did all the four ages; growing still worse and worse, till the coming of Christ.

Q. *What is meant by the Stone?*

A. The Kingdom of Christ, that should come at the end of these: which should overthrow the last, and remain when all the rest were extinct.

Q. *How did the King reward* Daniel *for interpreting his Dream?*

A. Made him a great Man, and a

chief Ruler over the Province of Babel.

Q. *In this prosperity did* Daniel *forget his Brethren?*

A. No; he made a requeſt to the King for them, and he advanced them likewiſe to great Offices.

Q. *in what place?*

A. In the Province of Babel; but *Daniel* ſate as Chief Judge in the Kings gate, *ch.* 2. 48.

Q. *What befell afterwards?*

A. The King ſet up an Image, and commanded it to be Worſhipped.

Q. *where did he ſet it?*

A. In the plain of Dura.

Q. *what was the penalty of them that did not bow to this Image?*

A. To be burnt in a fiery Furnace.

Q. *To what end did the King ordain this Ceremony?*

A. Becauſe he feared the Jews (by their Religion) would have altered the ſtate of the Common-wealth; and therefore he meant to bring all to one kind of Religion.

Q. *Who did refuſe to worſhip this Image?*

A. Shadrach, Meſhach, and Abednego.

Q. *How were they dealt withall?*

A. Accuſed, and brought before the King.

Q. *why brought they not* Daniel *as well as them?*

A. It

A. It seemeth they were afraid to accuse him, by reason of his great Favour and Authority with the King.

Q. What did the King to Shadrach, Meshach, *and* Abednego?

A. Threatned them first; but when they would not yield, he commanded them to be bound, and cast into the burning Furnace.

Q. *Were they destroyed by Fire?*

A. No; their GOD, in whom they trusted, sent an Angel unto them that preserved them, and burnt the Kings Officers, *chapter* 3.

Q. What did this to the King?

A. Astonish him, so that he bad them come forth.

Q. When they came forth, was any thing about them perished?

A. Not so much as an hair of their Head; nay, their Garments retained not so much as any scent of the Fire, *chapter* 3. 27.

Q. Why was this Miracle done?

A. As well to confirm the Faith of his Servants, as to make the King confess the God of Heaven to be of Power above his Idols.

Q. Did the King make any such Confession?

A. Yes; and ordained a Law, that whosoever blasphemed the GOD of *Shadrach, Meshach,* and *Abednego,* should be torn in pieces, *verse* 2. 9.

Chapter 4. to 8.

Queſtion.

HOw oft *did the King Dream?*

A. Twice.

Q. *What was his Dream?*

A. A tree in the midſt of the earth, Tall and Spreading, ſo that the Fowls of the Air did build in it, the Beaſts of the Field were covered with the ſhadow, and all fleſh fed with the Fruit thereof. Then he beheld the Watch-man, and an *Angel* deſcended from Heaven, that ſaid, Cut down the Tree, break his Branches, ſhake off his Leaves, and ſcatter his Fruit, that the Beaſts may flee from under it, and the Birds from off the Branches: Nevertheleſs, leave the ſtump, or his root, in the earth, and bind it with a band of Iron, amongſt the graſs, and let it be wet with the dew of Heaven, and let his heart be changed from man to beaſt, and let his portion be amongſt the beaſts of the field, till ſeven years be paſt over him, chap. 4. 8. to 17.

Q. *What was* Daniels *interpretation?*

A. That the tree did repreſent the Kings perſon, the height, breadth, and fruitfulneſs thereof, his magnificence and pomp; the cutting of it down, his diſpoſition to live amongſt the beaſts of the field for ſeven years, till he did confeſs

confeſs the moſt High to bear rule over the Kingdoms of men, and to diſpoſe of them according as he pleaſed.

Queſt. *Why did God ſend this viſion to the King?*

A. To admoniſh him of his intolerable Pride and Blaſphemy.

Q. *Was he converted at the interpretation thereof?*

A. No; but continued ſtill in his pride till God drove him from his Kingdom.

Q. *When was he reſtored?*

A. At the end of ſeven years; when he confeſſed his ſin, and glorified God.

Q. *What became of him afterwards?*

A. His Kingdom was augmented, and he died in peace, ch. 4. 36.

Queſt. *Who ſucceeded him?*

A. *Evilmerodah*, and then *Belſhazzar*?

Q. *What did* Belſhazzar?

A. Make a Feaſt to a thouſand Princes and drank wine.

Q. *At what time?*

A. Even when *Darius* had beſieged the City.

Q. *What Plate had he to drink in?*

A. The Holy Veſſels of the Lord which *Nebuchadnezzar* brought from Jeruſalem.

Q. *Who drank in them?*

A. He, His princes, Wives, and Concubines.

Queſt. *Was God diſpleaſed therewith?*

A. Yes.

Q. *How did he ſhew his diſpleaſure?*

A. By a hand-writting upon the wall.

Q. What was the writting?

A. God hath numbred thy Kingdom, and hath finiſhed it. *Mene.*

Thou art weighed in the ballance, and found too light. *Tekel.*

Thy Kingdom is divided to the Medes and Perſians. *Peres.*

Queſt. *Who read it?*

A. Daniel.

Q. What was his reward?

A. A. purple Robe, a Chain of Gold, and to be made the third Ruler in the Kingdom. chap. 5.

Q. *How long lived* Belſhazzar *after this?*

A. He was ſlain that night.

Queſt. *Who ſucceeded him?*

A. Dariũs.

Queſt. *How old was he when he took that Kingdom?*

A. Threeſcore and two years old chapter 5. 31.

Q. *What favour found* Daniel *with* Darius?

A. He made him one of the three that commanded a hundred and twenty Governours, which were ſet over the whole Kingdom of Babylon, ch. 6. 2.

Q. How did his fellow-officers take it, that he being a ſtranger ſhould be equal with them in authority?

A. Envied him.

Q. Was

Q. *Was that all?*

A. No; They laid a ſnare to entrap his life.

Q. *How was that;*

A. They cauſed the King to make a Decree, and ſeal it, that whoſoever did prefer any petition. either to God or Man, for thirty days (but to the King) ſhould be caſt into the Lions Den.

Q. *How did they know this would entrap* Daniel?

A Becauſe they knew that he was religious, and thrice every day he uſed to pray unto his God.

Q. *Did* Daniel (*for the decree*) *refrain from Prayers.*

A. No.

Q *why?*

A. Becauſe he knew it was better to diſobey man than God.

Queſt. *where did his enemies eſpy him at Prayer?*

A. In the window of his Houſe, which opened towards Jeruſalem.

Q. *Did they ſtraight way catch him?*

A. No; they told the King firſt.

Q. *How did he take it?*

A. He was much grieved for *Daniel.*

Q. *He might then have pardoned him?*

A. He could not, becauſe of the Laws.

Queſt. *How then?*

A. *Daniel* was attached, and thrown into the Lions Den, and a ſtone put upon the mouth of the Cave.

Q. Where

Q. *Where was the King at that time?*

H. In presence, and sealed the stone with his signet, that the Law might be throughly executed.

Queſt. *What ſaid the King to* Daniel *when he was ſet down?*

A. He comforted him.

Q. *How?*

A. In theſe words: The God whom thou always ſerveſt, even he will deliver thee,

Q. *whither went the King?*

A. To his Palace.

Q. *How did he reſt that night?*

A. He could not ſleep, ch. 6 18.

Q. *what did he in the morning?*

A. Roſe early, and came to the Cave.

Q. *What ſaid he when he came thither?*

A. Cried aloud, and asked *Daniel*, if his God had delivered him?

Q. *what anſwered* Daniel?

A. That God ſent an Angel, and ſtopt the mouth of the Lions, ch. 6. 22.

Q. *was Daniel then taken up?*

A. Preſently, and his Accuſers, their Wives and Children caſt down in his ſtead.

Q. *How did the Lions uſe them?*

A. Tore them in pieces.

Queſt. *What did this miracle work in* Darius?

A. Two things: great joy, and a publication of a Decree.

Q. *what was the Decree?*

A. That

A. That all Nations ſhould tremble and fear before the God of *Daniel*.

Q. *What was the firſt Viſion that Daniel ſaw?*

A. The Viſion of the four Beaſts.

Q. *What is underſtood by that?*

A. The four Monarchies before ſpoken of.

Q. *Of the four, which was the worſt?*

A. The Roman Monarchy.

Q. *Why?*

A. Becauſe in it ſprang up the moſt bitter perſecution of the Church of God chapter 7. 25.

Chapter 8. to 12.

Queſtion.

WHat was *Daniel's ſecond viſion*,

A. The Ram with two horns? and the Goat with one.

Queſt. *What is underſtood by the Ram with two horns?*

A. *Darius*, and his two Kingdoms of the Medes and Perſians.

Q. *What underſtand you by the Goat with one horn?*

A. *Alexander* ſole King of Macedonia, that ſlew *Darius*, and became Monarch of the world.

Q. *Who ſucceeded* Alexander?

A. The Empire was divided into four parts, by four of his princes; whereof *Caſſander* had Macedonia; *Seleucus* Syria,

Syria, *Antiochus* Asia the less, and *Ptolemeus* Egypt.

Q. Who *succeeded* Seleucus?

A. His Son *Antiochus*?

Q. *What was he?*

A. A great Persecutor of the Church chap. 8 12.

Q. *How was he put down?*

A. By the hand of God.

Q. *Did* Daniel *see the end of their Captivity?*

A. Yes; and it was told in a vision how many years it should be from the building of the Temple to the coming of Christ.

Q. *How many years should that be?*

A. Four hundred Thirty and four years.

HOSEA.

Chapter 1. *to* 6.

Question.

WHen did Hosea *Prophesie?*

A. In the days of *Uzziah*, *Jotham*, *Ahaz*, and *Hezekiah* Kings of Judah, and in the days of *Jeroboam* King of Israel, chap. 1. 1.

Q. *How long did he prophesie?*

A. Seventy years.

Q. *Wherein stood his Doctrine?*

A. In allureing and deterring.

Q. *How*

Q. *How did he allure the people?*

A. By the ſweetneſs of Gods promiſes.

Q. *what to do?*

A. To obey and love him.

Q. *How did he deter them?*

A. By threatning Gods Plagues to fall upon them.

Q. *For what?*

A. For their vicious and wicked living.

Q. *Was Idolatry uſed in thoſe days?*

Q. Very much.

Q. *where?*

A. In the Synagogues, and other places.

Q. *What doth the Prophet call the Synagogue?*

A. *Diblam*; that is, rottenneſs.

Q. *What doth he call the People?*

A. *Gomer*; that is, corruption, the daughter of rottenneſs.

Q. *why doth he uſe theſe terms?*

A. To ſhew the filthineſs of their Idolatry, chap. 1.

Q. *What is the fruit of corruption?*

Q. *Lo-ammi*; that is, not my people.

Q. *what is underſtood by that?*

A. That ſo long as we delight in ſin, we are not Gods people.

Q. *what is the fruit of ſin?*

A. Deſtruction.

Q. *What cauſeth deſtruction?*

A. Want

A. Want of Knowledge, chap. 4. 6.

Q. *How cometh want of Knowledge?*

A. By neglecting Gods Word.

Q. *What do we fall into for want of Knowledge?*

A. Into all manner of sin, as swearing, lying, killing, stealing, and whoring, chap. 4, 2, 3.

Q. *What is necessary for the preventing of those evils?*

A. Instruction.

Q. *From whom?*

A. From the learned.

Q. *What will the Lord do to the Minister that is not able to instruct?*

A. Cast him off.

Q. *What to the People, that being instructed, do not follow him?*

A. The same, chap. 4. 6.

Chapter 6. to 14.

Question.

WHat is the fruit of affliction?

A. It causeth us to seek to God, as the wounded to the Physician.

Q. *Will God be ready to receive us?*

A. Yes; and to heal us, as he did hurt us.

Q. *How must we come to the Lord?*

A. With obedience of heart towards him, and love towards our Neighbours, chap. 6. 6.

Q. How

Q. *How will he entertain us?*

A. He will be our God, and we ſhall be his People, chap. 2. 23. He will be joined to us as the Bridegroom to his Bride, never to be ſeparated. ch. 2. 20.

Q. *But if we keep aloof off, and come not at him, what will he do?*

A. He will forſake us, as we forſake him.

Q. *For what doth the Prophet complain againſt the King?*

A. For Surfeiting and Exceſs, ch. 7. 5.

Q. *For what againſt the people?*

A. For flattering the King in his Wickedneſs.

Q. *For what elſe?*

A. When they cryed, they did not cry to him, *ch.* 7. 10. when they ſought help, it was at the hands of Men, *ch.* 7. 1.

Q. *How doth God deal with us when we flee from him to the help of Men?*

A. He ſpreads a net before our feet, and intangles us in our devices, *ch.* 7. 12.

Q. *Whither did Iſrael flee for help?*

A. To Egypt.

Q. *What found they there?*

A. Nettles in their pleaſant places, and thorns in their tabernacles, *ch.* 9. 6.

Q. *How were they plagued at home?*

A. With famine and ſlaughter.

Q. *With famine, how?*

A. The Floor and the Wine-preſs did not feed them, and the new Wine

failed

failed them, *chapter* 9. 2.

Q. *With slaughter, how?*

A. *Ephraim*, saith the Lord, shall bring forth his Children to the murderer, *ch.*9. 12,13,14,15

Q. *Was this the last of their punishments?*

A. No; Samaria, the chief City of Israel was destroyed as the some upon the water, *ch.* 10. 7. And the rest of the Cities the Sword fell upon, and devoured them, *ch.*1.6.

Q. *What became of the people that survived?*

A. They were led away into Assyria, *ch* 5.

Q. *How doth God express the terror of his judgements against the wicked?*

A. In comparing himself to a whirlwind, them to chaff; himself to a Lion, and them to his prey, whom he will scatter and devour, *ch.*13.3,8.

Q. *How doth he express his favour to the godly?*

A. He will say to Death, I will be thy death, and to the Grave, I will be thy destruction, for deliverance, *ch.*13.14.

Q. *How do the wicked measure the favour of God?*

A. By outward prosperity.

Q. *How do the godly measure the favour of God?*

A. By inward Graces.

Q. How

Q. *How might Samaria, and the whole Kingdom of Israel have avoided their ruine?*

A. By hearkning to their Prophets, that told them of it long before.

Q. *Are we not admonished in the like manner in these days?*

A. Yes.

Q. *By whom?*

A. By Gods Preachers.

Q. *What must we learn thereby?*

A. By the harms that fell out to Israel, to avoid the like threatned on us, if we forsake not our wickedness.

JOEL.

Question.

WHat *doth* Joel *teach?*

A. Repentance.

Q. *How?*

A. By telling Judah of the great plague that was fallen upon them for their sins.

Q. *What was the plague?*

A. Famine.

Q. *In what manner?*

A. Their Corn and Fruit-trees were destroyed.

Q. *How?*

A By Caterpillars, and other cankerous Worms, *ch.*1.4.

Q. What

Q. *What was the efficient cause of this Plague?*

A. Drunkenneſs, and Surfeiting, *ch.* 1. 5.

Q. *What was the effect?*

A Men howled, and Cattel pined, *ch.* 1. 10, 11.

Q. *What is the means to avoid ſuch and the like Plagues?*

A. Repentance and Prayer *ch.* 1. 14.

Q. *But* Judah *not reformed by this Plague, what other doth* Joel *propheſie ſhall fall upon them?*

A. The Sword.

Q. *By whoſe practice?*

A. The King of the Aſſyrians.

Q. *What kind of fellow doth he deſcribe him to be?*

A. One before whoſe face ſhould ſtand terror, and behind his back deſtruction, *ch.* 2 3. 6.

Q. *How doth he teach us to avoid this Plague?*

A. By Repentance likewiſe, and Prayer. *ch.* 2. 15. 16.

Q. *What doth the Lord promiſe us if we repent?*

A. For ſcarcity, abundance: I will ſend you Corn, and Wine, and Oyl, (ſaith the Lord) and you ſhall be ſatisfied, *ch.* 2. 19. and for War, Peace: I will remove far from you your Enemies, *ch.* 2. 20.

Q. *What doth he promiſe beſide?*

A. Increaſe

A. Increaſe of ſpiritual Grace; and the confuſion of them that were their Enemies, *ch.* 3.7,8.

AMOS.

Queſtion.

Q. *OF what birth was* Amos?

A. A poor Herds-mans Son.

Q. *Where was he born?*

A. At *Tekoah*, a poor Town ſix miles from *Jeruſalem*.

Q. *In whoſe days did he propheſie?*

A. In the days of *Uzziah* King of Judah, and *Jeroboam* King of Iſrael.

Q. *How doth he procure Authority to his doctrine, conſidering he was of ſo baſe Parentage?*

A. By ſaying, that his words are the words of God, *ch.* 1.3.

Q. *Againſt whom did he firſt Propheſie?*

A. Againſt Damaſcus, the Philiſtines, Tyre, Idumeans, Ammonites and Moabites.

Q. *What was his purpoſe in that?*

A. To ſhew, if God puniſhed the ſins of ſuch as ſcarce had any knowledge of him, much more could he afflict the Jews, whom he had from age to age nurſed up in his Diſcipline.

Q. *Againſt whom did he next Propheſie?*

A. Againſt

A. Against the Kingdoms of Israel and Judah.

Q. *What sins of theirs doth he find out?*

A. Cruelty, Presumption, Security, Lack of pity, hoarding up of Corn, and Covetousness.

Q. *How were they Cruel?*

A. They turned judgment into wormwood; that is, instead of Equity, they executed Oppression, *ch* 5.7.

Q. *What was the punishment of that sin?*

A. They should build Houses, and not dwell in them; and Vineyards, and not eat the Grapes thereof, *ch* 5.11.

Q. *why?*

A. Because the Foundations were laid by the ruine of the poor.

Q. *How were they Presumptuous?*

A. Notwithstanding Gods threatnings, they still thought themselves innocent.

Q. *How did he reprove that sin?*

A. By asking a Question.

Q. *what is the Question?*

A. Shall a Trumpet be blown in the City, and the people not be afraid? that is, can God by his Prophets cry out against sins, and the people think there is no sin? *ch.*3.6.

Q. *How were they Secure?*

A. They stretcht themselves upon beds of Ivory, ate the Lambs of the Flock,

Flock, had Muſick, drank Wine in Bowls; but no Man pitied the poor, *ch* 6.4,5,6.

Q. *What is the puniſhment of ſuch People?*

A. Their Beaſts ſhall be turned to mourning, their Songs to lamentations, and their eaſe unto unreſt, *ch.*8.3.

Q. *How were they Covetous?*

A. They ſwallowed up the poor, *ch.*4.

Q. *How was that?*

A. By hoarding up things neceſſary for food and cloathing, and ſo procuring a dearth that they might ſell dear, even the very refuſe of their Merchandiſe; and make their great meaſure ſmall, and their weight little, *chapter.* 8. 1. 5. 6.

Q. *What hath the Lord ſworn he will do to ſuch a People?*

A. He hath ſworn by the excellency of *Jacob*, that he will never forget any of their Works, *ch.* 8. 7. Though they dig into Hell, thence he will fetch them; Though they climb up to Heaven, from thence he will bring them; Though they ſink into the bottom of the Sea, there he will command the Serpent to bite them; And though they go into Captivity, he will follow them with the Sword, and ſet his Face againſt them; There ſhall be no way for them to eſcape, *ch.* 9. 2,3,4.

OBA-

OBADIAH.

Question.

WHat *sin doth* Obadiah *complain of?*

A. The lack of Charity.

Q. *In whom?*

A. In Brother towards Brother.

Q. *Who are they?*

A. The Edomites against the Israelites.

Q. *How were they Brothers?*

A. The Edomites came of *Esau*, and the Israelites of *Jacob.*

Q. *What wrong did the Edomites to the Israelites?*

A. Joyned with their Enemies, rejoyced at their destruction, and helped to bear away the spoil, *verse* 11. 12, 13.

Q. *How did God punish them?*

A. He made the House of *Jacob* a fire, and the House of *Joseph* a flame, and set the Edomites between them as stubble, to be devoured, *verse* 18.

JONAH.

Question.

WHither *was* Jonah *sent?*

A. To Nineveh, the chief City of the Assyrians.

Q. *Wh*

Q. *what to do?*

A. To Preach.

Q. *Did he obey the Commandment of God?*

A. No; he broke it.

Q. *How?*

A. He went another way.

Q. *whither?*

A. To Tarshish.

Q. *what moved him to do so?*

A. His own reason.

Q. *why?*

A. Because he thought the Jews repented not by his Doctrine, much less would the Heathen.

Q. *How did he for passage?*

A. Hired a Ship, and paied his fare.

Quest. *When he was at Sea what happened?*

A. A Tempest.

Quest. *what caused the Tempest?*

A. God.

Quest. *To what end?*

A. To check the disobedience of *Jonah.*

Q. *what did* Jonah *during the Tempest?*

A. Sleep.

Quest. *what did the Mariners?*

A. Studied to find out the cause of this disturbance.

Quest. *After what manner?*

A. By casting of Lots.

Q. *To whom fell the Lot?*

A. To *Jonah.*

Q. *What did the Mariners with* Jonah?

A. Threw him into the Sea.

Q. *Was he drowned?*

A. No, though his sin deserved it, yet God preserved him.

Q. *How?*

A. He sent a Whale, that swallowed him.

Q. *What followed?*

A. The Tempest ceased, and the Mariners glorified God.

Q. *But what did* Jonah, *being in the Fishes belly?*

A. Thought upon his sin, and cryed to the Lord.

Q. *How did the Lord deliver him?*

A. Caused the Fish to cast him up upon the dry land.

Q. *How long had he been in the Fishes belly?*

A. Three days and three nights.

Q. *And what followed then?*

A. The Lord spake to *Jonah* the second time, and bad him arise, and go to Nineveh, and preach Repentance.

Q. *Did he now obey?*

A. Yes; and cryed in the streets, Yet forty days and Nineveh shall be overthrown.

Q. *How did the people entertain this Doctrine?*

A. With fear and trembling.

Q. *What did they?*

A. Proclaimed a Fast from the great

eſt to the ſmalleſt; the King himſelf roſe from his Throne, caſt off his Robe, and put on ſack cloth, commanding all his Subjects to do the like, and that neither man nor beaſt ſhould taſte food till they have cryed to the Lord for mercy.

Q. *When the Lord ſaw their repentance, what did he?*

A. Turned away his wrath, and ſaved their City.

Q. *How did* Jonah *take their deliverance?*

A. He was angry.

Q. *Why?*

A. Becauſe being a Propher, he ſhould be found falſe of his word, and therefore began to upbraid God.

Q. *In what manner?*

A. O Lord (ſaith he) was not this my ſaying when I was yet in my Country; That thou waſt a gracious God, merciſull, and ſlow to anger, and repentedſt thee of evil, for which cauſe I fled to Tarſhiſh: Therefore I beſeech thee take my life, rather than let me live to infamy.

Q. *whither went he?*

A. Out of the City, to ſee if after forty days the Lord would deſtroy the City.

Q. *On which ſide of the City ſat he?*

A. On the Eaſt ſide.

Q. *How was he covered?*

A. He built him a booth.

Q. *what did God cause to grow over him to shadow him?*

A. A Gourd.

Q. what became of the Gourd?

A. The next morning a worm struck it, and it withered.

Q. *Had* Jonah *any inconvenience in that?*

A. The Eastern wind and Sun beams beat upon *Jonah*'s head, and made him faint, so that he was grieved for the loss of his Gourd.

Quest. what said the Lord to him then?

A. Hast thou pity (said he) on the Gourd, for which thou hast not laboured, nor madest it grow, which came up in a night, and perished in a night; and wouldest thou not have me to pity *Nineveh*, wherein there are fixscore thousand persons, that cannot discern the right hand from the left, and also much cattel?

Q. what learn we by this?

A. That we must not measure the providence and mercy of God, after the square of our humane affection.

Q. *what was the final end of sending* Jonah *to Nineveh?*

A. By the sudden repentance of these heathen people, to reprove the obdurancy and hardness of heart in his own Children, that many years were called upon, and these but few dayes.

MICAH

Question.

WHat sins did Micah *reprove?*

A. The contempt of Gods word.

Q. How did the Jews contemn the word?

A. In forbidding the Prophets to Prophesie.

Q what persons did he reprove?

A. The Princes.

Q For what did he reprove them?

A. For selling Justice for money, and eating the flesh of the people, flaying off their skins, breaking their bones, and chopping their flesh to pieces, ch. 3. 3.

Q what is understood by that?

A. The pilling and polling of the common wealth.

Q. whom else doth he reprove?

A. The Prelates for their Covetousness and Symony, ch. 3. 11.

Quest. And whom else?

A. The rich Merchant.

Quest. For what?

A. Because he is full of lyes and deceit, ch. 6. 12.

Q. what are the vertues he commanded?

A. Silence and patience, ch. 7 5 6.

NAHUM.

Question.

WHat doth Nahum *teach?*

A That it is dangerous to resolve to live in the fear of God, and fall from it again.

Q. *By whose example?*

B. By the example of the Ninevites.

Q. *Did they so?*

A. Yes; they quickly forgot the Preaching of *Jonah*, and the mercy that God shewed them at that time; and turned again to their former iniquity, for which *Nahum* propheſies their deſtruction.

Q *And were they then deſtroyed?*

A. Yes.

Queſt. *By whom?*

A. By the Chaldeans.

HABAKKUK.

Question.

WHat *did* Habakkuk *Preach againſt?*

A. The pride and tyranny of the Chaldeans, that were puft up with their ſpoils and victories.

Q. *what doth he compare the men of this world unto?*

A. To Fiſhes:

Q. *what is his reaſon?*

A. Be

A. Because as amongst the Fishes the great devour the small, so it is among men. ch. 1. 14

Quest. How loathsom is tyranny and pride?

A. So loathsom, that the very stones of the wall shall cry out against it, ch. 2 11.

Q *What did he propheſie should be the end of the Chaldeans?*

A Ruine and destruction.

Q. By whom?

A. By the Medes and Persians, ch. 2. 8.

ZEPHANIAH.

Question.

When propheſied Zephaniah?

A. In the days of *Josiah* King of *Judah.*

Q. *How did he terrifie the wicked?*

A. By fore-telling them of their utter destruction, and carrying into captivity.

Q. How did he comfort the godly?

A. By prophetying their return and happiness, and the revenge God would take upon their enemies.

Queſtion.

WHo are the three laſt prophets?

A. Haggai, Zachariah, and Malachy.

Q. When were theſe three ſent?

A. After the ſeventy years of captivity were expired.

Queſt. For what cauſe?

A. To comfort the people, and to encourage them to haſte to the building of the Temple.

Queſt. Were they ſlack in that buſineſs then?

A. Yes; by preferring their own privat gain, in toiling for wealth, and building themſelves fair houſes, before the glory of God.

Queſt. What was the reaſon?

A. They had no reaſon at all; yet as corrupt men, that never want policy to excuſe their vile diſpoſition, they pretended the time was not yet come, chap. 1. 2.

Queſt. Who reproved them?

A. God firſt, and *Haggai* afterward.

Q. How did God reprove them?

A. By ſending a famine amongſt them.

Queſt. How did the prophets reprove them?

A. By rebuking them in theſe words, Is it time for your ſelves to dwell in cieled houſes, and not to build the Houſe of the Lord, ch. 1. 4.

Q. were

Q. *Were they upon this converted?*

A. Yes.

Q. *What was the sign of their repentance?*

A Fear before the Lord, ch. i. 12.

Q. *How did the Lord comfort them?*

A. He sent his Spirit unto them, saying, Bring wood and build this house, and I will be favourable unto it, chap. 1. 8.

Q. *Who were the chief of the people in this work?*

A. *Zerubbabel* the Son of *Shealtiel*, and *Jehoshua* the Son of *Jehosedeck* the High Priest.

Q. *What was the promise of God unto them?*

A. That although his house seemed nothing like to sumptuous and beautiful as that which *Solomon* built, yet if they would have patience, the time should come that he would make it far more glorious.

Q. *How is that to be understood?*

A. Not of the material Temple, built with wood and stone; but of the spiritual, which should be erected by the coming of Christ, ch. 2. 9.

Q. *What saith the Lord here of their Sacrifices?*

A. That they were unclean.

Q. *How?*

A. Not in the things themselves, but

because the persons that offered them were unclean.

Q. *What learn we by that?*

A. Neither to offer prayer, nor thanksgiving to the Lord, but with a pure heart; for the intent of the heart, and not the word of the mouth, justifieth.

ZECHARIAH.

Question.

WHose *son was* Zechariah?

A. The Son of *Barachia.*

Q. *why was he sent?*

A. To instruct and comfort the people.

Q. *How did he instruct them?*

A. That they would avoid the wickedness of their Fathers.

Q. *How did he comfort them?*

A. By telling them, God would be merciful unto them, assist them in their work, ch. 1. 16, Put back their enemies, chapter 1. 21. Fill them with all plenty of graces, chap. 1. 17. Be a wall of fire about his Church, and and a continual light in the midst thereof, chap. 2. 5. And that *Zerubbabel*, as he had begun, so shall he finish the Temple against all hinderances whatsoever, ch. 4. 9.

Q. *If they did serve the Lord, upon whom would he cast their afflictions?*

A. Upon their enemies.

Q. How

Q. *How should their zeal to Gods service be manifested?*

A. By their works, ch. 1. 3.

Q. *What should be their best Cloathing?*

A. Not silks, nor precious stones; but Righteousness through Christ, ch. 3. 4.

Q. *What doth he propheſie of Christ?*

A. That he should be both King and Priest, by the Crowns that were set upon the head of *Joshua*, ch. 6. 11.

Q. *Why should these Titles be attributed unto him?*

A. To signifie all power was given unto him, spiritual and temporal.

Q. *In what sort was Christ promised to come?*

A. Humbly, and in poverty, riding upon an ass, ch. 9. 9.

Q. *And why?*

A. Because the prophets had set forth his Kingdom without Majesty and Pomp, yet that his Dominions should stretch from Sea to Sea, ch. 9. 40.

Q. *But wherein was their error?*

A. In their gross and earthly imaginations, having the eyes of their minds fixt upon the transitory pomp of this world, and not upon the true and spiritual glory of Eternity.

Q. *After the Jews return, and re-edifying of the Temple, were they at peace?*

A. No; they had many afflictions and temptations, for the trial of their patience, and approving of their faith,

only

only such as believed, had the peace of Conscience.

MALACHY.

Question.

WHat is the first sin Malachy *reproved?*

A. Obstinate Hypocrisie.

Q. wherein?

A. In that the Jews were manifest offenders, and yet seemed to justifie themselves, ch. 1. 6.

Q. *If we make God our Father, what doth he require of us?*

A. Honour.

Q. *If we make him our Lord, what?*

A. Fear, ch. 1. 6.

Q. *what is the second sin* Malachy *reproveth?*

A. Carelesnes in the Priests, that thought any sacrifice was sufficient, and did not examine whether it were according to Law or not, ch. 1. 8.

Q. *what was required in the Priests?*

A. A care in his heart to serve God aright, and his lips to be a treasure of knowledge to instruct the people, chap. 2. 1. 7.

Q. *what is the third sin that the prophet reproveth?*

A. The marrying Wives of a strange Religion.

Q. *what*

Q. *What is the punishment of that sin?*

A. The Lord will cut him off that doth so, ch. 2. 11, 12.

Q. *What is the fourth sin?*

A, Breach of Wedlock, ch. 2. 14.

Q. *What is the fifth?*

A. Their distrust; saying, It was in vain to serve God, seing the proud prospered, and they were cross'd, ch. 3. 14, 15.

Q. *From whence proceeded that sin?*

A. From want of patience, and submitting to Gods pleasure; for if they saw not Gods help ever present to defend them, they would straightway murmur; which was a sign also of ingratitude.

Q. *How?*

A. In that they forgot their former deliverance.

Q. *Who should be the next prophet to succeed him?*

A. John Baptist.

Q. *Wherein should his Office consist?*

A. In joyning the people together in one unity of faith, and pronouncing Gods judgments against such as should refuse to receive Christ, ch. 4. 5.

Q. *Who should be the last?*

A. Christ Jesus, the true Son of righteousness, whose comfortable beams of mercy shine upon our souls to eternal happiness, *Amen.*

The end of the Old Testament.

The

The Doctrine of the New Testament.

Except we abide in Christ, we can do no good thing. John 15. 4.

THE INTRODUCTION.

Question.

WHat doth the New Testament include?

A. The Gospel.

Q. What is the Gospel?

A. A message of glad-tydings.

Q. What doth it principally contain?

A. The History of Christ.

Q. Upon how many points stands the History of Christ?

A. Upon five.

Q. Which be they?

A. Upon his Birth, his Life, his Death, his Resurrection, and his Ascension.

Q. What doth his Birth teach us?

A. That he is the day-star of mercy, risen to conduct us out of the darkness of

of death, and guide our feet in the way of peace, Luke 1, 79.

Q. *What doth his Life teach us?*

Q. All the vertues requisite for a true Christian, he being the way, the Truth, and the Life, John 14 6.

Q. *What doth his Death teach us?*

A. That our debt is paid, and the rigour of the Law satisfied, due to us for our sin, wherein consisteth our full redemption, Mat. 20. 28. Gal. 2, 5. Heb. 9. 22.

Q. *What doth his Resurrection teach us.*

A. The conquest over Death, Sin and Hell, wherein standeth our Justification, Rom. 4.

Q. *What doth his Ascension teach us?*

A. That our passage into Paradise is by him only made open, which before (through sin) was shut against us, to the intent that where he is, we may also be, John 12. 26. and 17. 24.

Q. *What doth Christ require of us for all these benefits?*

A. Two things,

Q. *Which be they?*

A. Faith and Obedience.

Q. *What is Faith?*

A. An assured belief of all his words and deeds.

Q. *What is Obedience?*

A. A constant endeavour to perform all that he hath commanded, Mat. 28. 20.

Q. How

Q. *How doth the Old and New Testament agree?*

A. In this; that they both teach to know one God, embrace one Faith, and erect one Church.

Q. *How do they differ?*

A. Four manner of ways.

Q. *Which be they?*

A. First, touching their publication; secondly, their effect and fruit; thirdly their ceremonies; and fourthly, their teachers.

Quest. *How do they differ touching their publication?*

A. The Law was publisht with terror, and the Gospel with joy.

Q. *How do they differ touching their fruit?*

A. The fruit of the Law is death, Deut. 27. 26. The fruit of the Gospel, life, John 17. 3.

Q. *How touching their ceremonies?*

A. In the Law, their altar was made of stone. In the Gospel our alter is Christ Jesus. Heb. 3. 10 In the law they did sacrifice calves: In the Gospel our sacrifice must be the calves of our lips, Prayer and Thanksgiving, Hebr. 13. 15 In the Law they did circumcise the fore-skin; in the Gospel we must circumcise and cut off the lewd affections of our hearts, Rom. 2. 29. In the Law their Passover was a Lamb of the flock, Exod. 12 3. In the Gospel our pas-

Passover is the Lamb Christ Jesus, 1 Cor. 5 7. In the Law the Passover was but the shadow of the thing, In the Gospel our Passover is the thing it self.

Q. How do they differ touching their Teachers?

A. The Publisher of the Law was man, *Moses*; the Publisher of the Gospel, God and man, *Christ*, The Teachers of the Law fore-told the coming of Christ in the flesh, Isa. 7. 14. The Teachers of the Gospel fore-told his coming in Glory, *Matth.* 24. 30, 31. and 25. 31. The Teachers of the Law led forth the Children of GOD to Canaan, *Joshua* 12.6. The Teachers of the Gospel direct them to Heaven, *Matth.* 5. 3, and 10. They delivered them from the hands of humane Tyrants, *Exod.* 12. 13. *Judges* 16, 10. Christ in the Gospel let us free from the hands of the spiritual Tyrant, the Devil, 1 *Cor.* 15. 54.

Q. How many are the writers of the Gospel?

A. Four.

Q. which be they?

A. Matthew Mark, Luke, and John.

Q. *Is the Subject of those Holy writers all one?*

A. It is.

Q. *what method shall we then use, to draw particular points of Doctrine from each of them, and not iterate any thing?*

A. Divide the whole history of Christ into

into four parts, and every part into four Branches.

Q. *Content: what are the four Branches I shall dispute with you upon, in the Gospel after Saint Matthew?*

A. These: Christ his Birth, his Persecution, Baptism, and Election of his Apostles.

Doctrine out of the Gospel after S. MATTHEW.

Question.

W*Hat was* Matthew *by Profession?*

A. A Publican.

Q. *What were the Publicans?*

A. Those kind of Jews, which in the name of the Romans did gather up the Taxes and Talages imposed upon people.

Q. *How came he to be an Apostle?*

A. Christ called him as he was sitting at the receipt of Custom; who presently, notwithstanding the scandal and bad reports which the Jews had given out of Christ, and that he himself was exceeding rich, left all, and followed him.

Q. *What did* Matthew *first set down?*

A. The coming of Christ into the World.

Q. *How is that?*

A. Two manner of ways.

Q. Which

Q. *Which be they?*

A. Once in the flesh, many times in the spirit.

Q. *How comes he in Spirit?*

A. Two manner of ways; by Grace to inspire us, as when the Spirit of God fell upon the 70 Elders, Numb. 11. 25, 26. and upon the Apostles, Acts 2. 3, 4 or by Faith, to assure us, as S. *Paul* saith, the same Spirit beareth witness with our spirits, that we are the Children of God, *Rom.* 8. 15, 16.

Q. *By what example do we learn Christ's coming in the Spirit?*

A. By the example of Gods appearance to *Elijah.*

Q. *How was that?*

A. First came a mighty wind and tore the Rocks, but God was not there; then rose an earth-quake, but God was not there; then came a fire, but God was not there; at last came a soft and still wind, and God was there, 1 *Kings* 9. 11, 12.

Q. *Doth Christs Spirit after the same manner descend into us?*

A. Yes.

Q. *How?*

A. *First,* There comes the breath of his threatning voice to break our stony Hearts; then an earthquake, that is, a trembling at his judgments; *Thirdly,* a fire, to try if we repent aright; Last of all, a soft voice of happy tydings

dings, which is the Lamb Christ Jesus.

Q. *How was his coming in the flesh?*

A. He was conceived by the Holy Ghost, and born of the Virgin *Mary*, Matthew 1. 18.

Q. *Is this all the time he shall come in the flesh?*

A No; he shall come at the latter day.

Q. *In what manner?*

A. With Power and great Glory, *ch.* 24. 30.

Q. *What to do?*

A. To judge the World with righteousness, and the people with equity; that is, to give to every one according to their deeds, *Mat.* 16 27.

Q. *Why did Christ take upon him our flesh?*

A. To satisfie for our sins.

Q. *How?*

A. In suffering underneath the justice of God, what we had deserved.

Q. *What was the fifth evil that Christ suffered?*

A Persecution.

Q. *When?*

A. As soon as he was born.

Q. *By whom?*

A. By *Herod* King of the Jews.

Q. *What learn we by that?*

A. That a christian Life in this world from the day of our Birth, to the hour of

of our Death, is nothing but Crosses and Afflictions.

Q. *How came* Herod *to be King?*

A. He bought it of *Cæsar* for a great Sum of Money.

Q. *How did he behave himself in the Kingdom?*

A. Like a bloody Tyrant, he slew all that were of the Lineage of King *David*, and burnt their Pedegrees, because he feared to be driven from his Seat and Authority, by one which he heard should spring of that Family; and therefore, likewise he slew his Sister, and her Husband that was a Jew, and put to Death his own Son which he had begot upon a Jewish Woman.

Q. *How long was it ere he could seat himself in the Kingdom?*

A. Thirty years continually making War upon the Jews, so hard did they endure the Government of a Stranger.

Q. *Why was* Jerusalem *troubled when news was brought of the Birth of a new King, which was Christ, knowing they were weary of the Government of* Herod?

A. *First*, To flatter him, because they would seem to be affected as he was; for he was greatly troubled, *Matth.* 2. 3. And *secondly*, because they feared there would arise a new occasion of Blood-shed, by the contention of the two Kings.

Q. What

Q. *What was the end of* Herod's *malice towards Christ?*

A. As it is of all Persecutors of Gods people, his own ruine; For Christ was delivered from his rage, *Mat.*2 13.

Q. *Did his rage so end?*

A. No: when he saw himself mocked of the wise Men, that promised to bring him word where Christ was, he most cruelly slaughtered all the young Children of *Bethlehem*, and the Coasts thereabouts, thinking so to be sure of his destruction, *Matth.*2.1.

Q. *What do we learn by the Massacre of so many Innocents, Christ only reserved?*

A. That Tyranny may destroy the Body of Religion, but not the Soul.

Q. *Was this no fault of the wise Men to break promise with* Herod?

A. No; it is lawfull to break promise in any thing, wherein the honour and service of God may be concerned.

Q. *How was Christ preserved?*

A. By flight into Egypt.

Q. *Why did Christ, being God, give place to the fury of* Herod?

A. To shew that it is lawfull for us to fly from Persecution, and save our Lives, so it may be done without Scandal to the Gospel, *Mat.*10 23.

Q. *Why did he fly into* Egypt *rather than to any other Country?*

A. For two Causes: *First.* That the Scripture might be fulfilled, according

ding to the Prophet *Hosea*; *Out of Egypt have I called my Son*: And *secondly*, to shew that he would forsake the Jews for their ingratitude, and receive the Gentiles.

Q. *Wherein consisted their ingratitude?*

A. In stoning the Prophets and Men of God, which were sent unto them for their Souls health. *Mat.* 23.37.

Q. *How doth Christ propheſie their ingratitude shall be punished?*

A. By threatning upon them a ſpiritual and corporal Plague.

Q. *What was the ſpiritual Plague?*

A. Famine of the Word, and ſcarcity of Teachers.

Q. *What was their corporal Plague?*

A. Ruine of their City, Deſolation of their Temple, and a general Diſſipation and Scattering of their whole Nation, at whoſe hands ſhall be required the Blood of all the Saints; from *Abel* to *Zachariah* the Son of *Barachia*, whom they ſlew between the Temple and the Altar.

Q. *How many were the benefits GOD beſtowed upon the Jews?*

A. Innumerable; but theſe eſpecially: he ſaved *Noah* from the Flood, *Abraham* from the Chaldeans; he brought them afterward out of Egypt through the Red-ſea; he fed them in the Wilderneſs with Meat from Heaven, and Water from the Rock, forty

years

years ſpace their garments never wax-
ed old; he led them dry over Jordan;
he gave them poſſeſſion of one and
thirty Kingdoms; he inſtructed them
in his true Service, he built them a
Temple; he ſupplyed them dayly with
Prophets to be their guides; and fi-
nally, ſent his only begotten Son a-
mongſt them, to be a Phyſician both of
their Bodies and Souls, whom they moſt
cruelly put to Death.

Q. *Who did firſt make known the birth of Chriſt?*

A. A Star, *Mat* 2.2.

Q. *How did that Star differ from o-ther Stars?*

A. In three reſpects: *Firſt*, As touch-ing the place, being lower fixed than other Stars; *Secondly*, As touching the motion, moving directly forward, and not circularly; And *thirdly*, as touch-ing the time, it ſhone as well by day as by night.

Q. *To whom did the Star appear?*

A. To the wiſe Men of the Eaſt, to conduct them where Chriſt was born.

Q. *What was ſignified by that Star?*

A. The Spirit of God, which muſt illuminate our Hearts, or we ſhall never find the way unto Chriſt.

Q. *When the wiſe Men found Chriſt, what did they?*

A. As men muſt do when they have once got a knowledge of him.

Q. *What*

Q. What is that?

A. Acknowledge our Love and Service to him by our external Oblations.

Q. What were their Oblations?

A. Gold, Frankincense, and Myrrhe: Gold, as he was a King; Frankincense, as he was a Priest; and Myrrhe, as he was a Propher, *Mat.* 2. 11.

Q. But instead of these three things, what do we Christians learn to offer unto him?

A. For Gold, purity of Life: For Frankincense, prayer and thanksgiving: and for Myrrhe, patience in adversity.

Q. In the eleventh Chapter of this Gospel, Christ saith, I thank thee, Father, that thou hast hid the knowledge of thy will from the wise and prudent, and hast shewed it unto babes; yet here he saith, the wise men come to worship him; what difference is there betwixt the wise men he speaketh of there, and those mentioned here.

A. By the wise men there he understandeth such as arrogantly depend upon their own knowledge, and measure all things by humane reason: By wise men in this place, he understands such wise men as in things that belong to the honour of God and our Justification, reject the power and wisdom of man, and cleave only to the Grace of God through Christ, and sincerity of his Word; In which sense they are also

called babes, *Mat.* 11. 25.

Q. In profession of Christ, what comfort have we?

A. A threefold comfort; *First*, We know he is our Lord, and can, and will defend us from all our enemies, *Matth.* 28. 18, 20. *Secondly*, He is our Teacher, and will instruct us in all things necessary to Salvation. And *thirdly*, our Spiritual Physician, to call us unto him to comfort and heal our afflicted Consciences, *Mat.* 11. 28.

Q. Where is the end of the Old Testament and the beginning of the New?

A. In the Baptism of Christ; for by that God doth as it were point unto us, and shew, that he is the true Messias, and Saviour of the World.

Q. By what sign?

A. By the visible appearance of the Holy Ghost, and the voice that was heard, This is my dearly beloved Son, in whom I am well pleased, *Mat.* 3. 17.

Q. How many things are required in Baptism?

A. Three: the visible Element (which is Water;) the Word; and a promise of Grace.

Q. What was the difference between the Baptism of John, *and the Baptism of Christ?*

A. *John* did Baptize with Water to Repentance: but *Christ* did Baptize with Fire, that is, by the Holy Spirit working

working in our Hearts to the remission of sins.

Q. *Why is* John *said to prepare the way of the Lord?*

A. Because his Doctrine was Repentance; and no man can come unto Christ, except he first confess the damnable state he is in through sin, and be heartily sorry for the same; faithfully believing only by the Merits of Christ to be delivered from thence.

Q. *Whom did God first call to his Service?*

A. Poor Fisher-men.

Q. *What do we learn by their calling?*

A. Two things.

Q. *Which be they?*

A. *First*, An example of Charity in Christ, that of his tender mercy and grace chose such poor and simple men to be the chief Pastors and Pillars of the Church; *Secondly*, An example of Faith and Obedience in them, who no sooner were called, but straight way left all they had, and followed Christ, *Mat.* 4.22.

Q. *How did they follow him?*

A. Not as many Christians now adays do, in outward shew, and seeming holiness, but with that resolution, that they willingly underwent poverty, scorn, slander, and Death it self, to shew themselves worthy Schollars of so worthy a Master. Besides, they were but

called babes, *Mat.* 11. 25.

Q. In profession of Christ, what comfort have we?

A. A threefold comfort; *First*, We know he is our Lord, and can, and will defend us from all our enemies, *Matth.* 28. 18, 20. *Secondly*, He is our Teacher, and will instruct us in all things necessary to Salvation. And *thirdly*, our Spiritual Physician, to call us unto him to comfort and heal our afflicted Consciences, *Mat.* 11. 28.

Q. Where is the end of the Old Testament and the beginning of the New?

A. In the Baptism of Christ; for by that God doth as it were point unto us, and shew, that he is the true Messias and Saviour of the World.

Q. By what sign?

A. By the visible appearance of the Holy Ghost, and the voice that was heard, This is my dearly beloved Son in whom I am well pleased, *Mat.* 3. 17.

Q. How many things are required in Baptism?

A. Three: the visible Element (which is Water;) the Word; and a promise of Grace.

Q. What was the difference between the Baptism of John, *and the Baptism of Christ?*

A. *John* did Baptize with Water to Repentance: but *Christ* did Baptize with Fire, that is, by the Holy Spirit working

working in our Hearts to the remission of sins.

Q. *Why is* John *said to prepare the way of the Lord?*

A. Because his Doctrine was Repentance; and no man can come unto Christ, except he first confess the damnable state he is in through sin, and be heartily sorry for the same; faithfully believing only by the Merits of Christ to be delivered from thence.

Q. *Whom did God first call to his Service?*

A. Poor Fisher-men.

Q. *What do we learn by their calling?*

A. Two things.

Q. *Which be they?*

A. *First*, An example of Charity in Christ, that of his tender mercy and grace chose such poor and simple men to be the chief Pastors and Pillars of the Church; *Secondly*, An example of Faith and Obedience in them, who no sooner were called, but straight way left all they had, and followed Christ, *Mat.* 4.22.

Q. *How did they follow him?*

A. Not as many Christians now adays do, in outward shew, and seeming holiness, but with that resolution, that they willingly underwent poverty, scorn, slander, and Death it self, to shew themselves worthy Schollars of so worthy a Master. Besides, they were but

once called upon, and they came; but we are many times exclaimed upon, and yet we come not.

Q. *How led Christ his Disciples?*

A. Two manner of ways, Bodily and Spiritually.

Q. How *did he lead them* Bodily?

A. By inuring his Body to travel by Sea, by Land, in City Field, Mountain, and Valley, for the publishing of the Gospel, and Work of their Salvation.

Q. *How did he lead them Spiritually?*

A. By manifesting unto them great signs and arguments of Humility, Patience, Love, Fortitude, and all other Vertues of the Mind; so that what he was, such he would have them, and all that insist upon his Holy Name, to be.

Q. *Why did not Christ choose his Disciples amongst the Mighty, Learned, and Rich Men of the world?*

A. Because the Mighty stand upon their Reputation, the Learned are obstinate in their Opinions, and the Rich enthralled with Covetousness.

Q. *was there none of this sort call'd when Christ called them?*

A. Yes: but they were but few; as of Rich Men, *Zacheus* and *Matthew*, of Gentlemen, the Centurion, and *Joseph* of Arimathea; and of the Learned *Nicodemus*, *Gamaliel*, and *Saul*.

Q. *Di*

Q. Did these Men leave all and follow Christ?

A. They did.

Q. *How then had* Matthew *a House to banquet Christ in afterwards?*

A. *To forsake all,* is understood, not clean to depart from all which they had; but to make no reckoning of their goods, otherwise than might serve to the Glory of God, and the relief of his poor distressed Members.

Q. Why doth Christ call his Apostles and Ministers, the salt of the earth?

A. Because as the property of salt is to bite, purge, and preserve; so their Doctrine ought to Testifie, Reprove, and Instruct.

Q. Why are they called the Light of the World?

A. Because in Doctrine and Conversation, they must be as shining and glorious Guides to the dark minds of the Ignorant.

Q. What is the end thereof?

A. The Glory of God.

Q. Is it not then enough for them to preach the Gospel openly, and with boldness of Heart?

A. No; They must likewise bring forth Fruits of good Life by their Deeds of Charity, *Matth.* 5. 26.

Q. In how many things consisteth the testimony of a good Life?

A. In three,

Q. *which be they?*

A. In Holineſs, which belongeth to God; in righteouſneſs, which belongeth to our Neighbour; and in ſobernes, that belongeth to our ſelves.

Q. *For how many cauſes are we bound to ſerve God?*

A. For three cauſes; *jure creationis*, becauſe he created us; *jure redemptionis*, becauſe he redeemed us; & *jure amoris*, becauſe he loved us.

Doctrine out of the Goſpel after S. MARK.

Queſtion.

WHat was Mark?

A. A Diſciple of *Peters*, of whom he had learned the Acts of Chriſt.

Q. *What are the branches to be handled in this Goſpel?*

A. The tempting of Chriſt, his Faſting, Prayer, and Miracles.

Q. *When was Chriſt tempted?*

A. As ſoon as he had received Baptiſme, whereby we learn, that the Spirit of God begins no ſooner to work, but it is as ſoon croſs'd and overthwarted by the ſpirit of the Devil, ch. 1. 12.

Q. *what is the difference between theſe two ſpirits?*

A. The Spirit of God is loving, gentle, meek, not forcing, nor threatning,

ning, the Spirit of the Devil is subtile, cruel, false, and full of terror: between these two Spirits, the spirit of man is continually tosted; the one working to our salvation, the other to our damnation.

Q. *Who did tempt Christ?*

A. Two sorts of Creatures.

Q. *Which be they?*

A. The Devil, and the Jews.

Q. *From whence fetcheth the Devil his arguments wherewith he tempteth?*

A. From three things: either from the wit and reason of men, the customs of the world, or from the corruption and wresting of the Scriptures, as in this place appears.

Q. *What doth the Devil tempt unto?*

A. Sin.

Q. *What is the nature of sin?*

A. To destroy.

Q. *What follows sin?*

A. A two-fold judgment; the one Inward, as torment of conscience, and decay of gifts; the other outward, as the contempt and reproach of the word.

Q. *How many kinds of temptation are there?*

A. Two.

Q. *Which be they?*

A. Bad, which proceed from the Devil and his instruments, and good, which proceed from God.

Q. *How doth God use to tempt?*

A. Two manner of ways; by trials on the right hand, and by trials on the left.

Q. *How doth he tempt us by trials on the right hand?*

A. By offering us temporal Bleſſings, as wealth, promotion, and ſuch like, to ſee if we will take hold of them juſtly, or after an indirect and ſinful manner. Or by beſtowing upon us temporal bleſſings, to try if we will diſpoſe of them according as he hath commanded, and as his upright Almoners.

Q. *How doth he tempt us by trials on the left hand?*

A. By ſuffering Hereſie to riſe up amongſt us, to ſee if they can ſeduce us; or by common corruption of manners, when many ſlanders, ſcandals, and injuries are offered to prove our conſtancy, patience, and love.

Q. *How did the Jews tempt Chriſt?*

A. By frivolous queſtions to entrap his life; as, Whether it was lawful to give tribute to *Cæſar*, or no? ch. 12. 14.

Q. *What is our comfort in temptation?*

A. That if we abide faithful and conſtant, God at the laſt will ſend his Angels to deliver us, as he did unto our Saviour, chap. 1. 13.

Q. *Why doth God ſuffer us to be tempted?*

A. For five ſeveral reaſons.

Q. *Which be they?*

A. Firſt

A. First, to try whether we be faithful. Secondly, to make us seek unto him for help; Thirdly, the better to manifest his power and love in delivering us; Fourthly, to creat in our heart a thankfulness for our deliverance; and fifthly, that we may be made like unto our Saviour Christ.

Q. *Is it in the Devils power to tempt us when he pleaseth?*

A. No; he cannot do it: by the example of the unclean spirit, which Christ had cast out of the man in the Country of the Gadarens, who could not enter so much as into the herd of Swine, before he had asked leave of Christ, chap. 5. 13

Q. *What doth this infer?*

A. That we ought always to pray, that we be not led into temptation.

Q. *After Christ was delivered from the temptation of the Devil, what did he?*

A. As we ought to do in the like case, more chearfully endeavoured to perform the will of his Father.

Q. *What may we therefore liken the temptations of the Devil unto?*

A. A blow or wound, which dismays not the good Christian, but rather stirs him up more forcibly to withstand the assault of the enemies.

Q. *What opportunity did the Devil watch to tempt Christ?*

A. When he was alone in the wil-

derneſs, and oppreſt with long faſting.

Q. How long had he faſted?

A. Forty days and forty nights.

Q. *What company had he?*

A. None, but wild beaſts.

Q. *What may we underſtand by the wilderneſs?*

A. The world.

Q. *What by the wild beaſts?*

A. The inward and outward dangers thereof.

Q. *Inward dangers; of what?*

A. Of ones rude and untamed affections.

Q. *Outward dangers; of what?*

A. Of the vanities, whereby we continually fall.

Q. *What is a good remedy againſt theſe dangers?*

A. Faſting; and not, as ſome ſuppoſe, forty days; but ſo long as we live in the wilderneſs of this wicked world.

Q. *What is faſting?*

A. Sobriety of life.

Q. *How many kinds of Faſtings are there?*

A. Two.

Q. *Which be they?*

A. Corporal, which is a refraining from meat; and ſpiritual, which is an abſtaining from ſin.

Q. *When are we truely ſaid to faſt?*

A. When we keep our eyes from look

looking after vanities, our tongue from curſing, ſwearing, and evil ſpeaking, our hearts from meditating miſchief, our hands from practiſing unlawful actions, and our feet from treading the way of Scorners.

Q. *What is the property of Faſting?*

A. It muſt not be done for vain glory, but to mortifie the body, that it may be in ſubjection to the ſpirit, & to the intent we may have the more proviſion for the relieving of the poor.

Q. *What are the effects that follow Faſting?*

A. Health, perfection of memory, ſharpneſs of wit, long life, and happineſs of Soul.

Q. *What is the oppoſite of Faſting?*

A. Intemperance.

Q. *What is intemperance?*

A. An overflowing of voluptuouſneſs againſt reaſon, and the health of the Soul, ſeeking no other contentation but the delight of the ſenſes.

Q. *What are the effects that follow it?*

A. Diſorder, Impudency, unſeemlineſs, negligence, Imbecility of Body, and deſtruction of ſoul.

Q. *Wherein conſiſts intemprance?*

A. In ſumptuous feaſting.

Q. *Is it not tolerable for Chriſtians to Feaſt?*

A. Yes; If it be done with moderation and thankſgiving, as it appears by

the example of *Matthew*, who feaſte our Saviour Chriſt, ch. 2. 15.

Q. *Whom muſt we feaſt?*

A. Not our rich Neighbours, leſt they bid us again, and ſo recompence be made; but the Poor, Maimed, Lame, and blind, and God ſhall reward us at the reſurrection of the juſt, Luke 14. 12. 13.

Q. *May not a man both feaſt and faſt at one inſtant?*

A. Yes; ſo in the midſt of his delicates he can be able to temper his affections.

Q. *What muſt be joyned to faſting, to make it acceptable?*

A. Repentance and Prayer.

Q. *What is Repentance?*

A. A hearty ſorrow for ſin, with a firm reſolution never to offend again; ſo that it is not enough to be grieved for our ſin, except we likewiſe mend.

Q. *Give an inſtance?*

A. It is our Saviours words, Repent and amend, for the Kingdom of God is at hand.

Q. *What goes before Repentance?*

A. Admonition.

Q. *What follows?*

A. Forgivenneſs.

Q. *Who hath power to forgive?*

A. Chriſt, the Son of God, ch. 2. 10.

Q. *When hath he power to forgive?*

A. Whenſoever we call upon him by Faith,

Faith; as by the example of the blind man, ch. 10.

Q. *What doth this readiness to forgive infer? Imitation*

A. Intimation in us to do the like one for another.

Q. *Why?*

A. Because, except we forgive one another, we shall not be forgiven of our Father which is in heaven, ch. 11. 26.

Q. *How many circumstances as touching our selves are to be considered in pardoning offences?*

A. Six.

Q. *Which be they?*

A. First, who it is that must forgive; every one, as well the King as the Subject: Secondly, what is to be forgiven; not only slight offences, but capital wrongs, whether suddain or premeditate: Thirdly, whom they be we must forgive; namely, our Christian Brethren: Fourthly, how often; not seven times only, but 70 times seven. Fifthly, in what sort; not feignedly, but from the heart; Sixthly, when; not at the Altar only, and when we pray, but at all times, when our brethren shall seem to offend.

Q. *In how many points consisteth forgivenness?*

A. In four.

Q. *Which be they?*

A. *Connivere*, to wink at our Brothers

thers offence; *condonare*, to pardon the quality of the offence; *remittere*, to withhold the punishment; & *indulgere*, to take into favour again.

Q. *But if the offence be such as we must needs reprove our Brother, how must it be done?*

A. Mildly, lovingly, secretly, and guiltless our selves of what we reprove him for; freely, and without fear, upon a true and just occasion, and at a fit time.

Q. *To what may we compare him that is a great reprehender of others, and never looks unto his own infirmities?*

A. To five things.

Q. *Which be they?*

A: To the Lamp in the Temple which giveth light to the Priest, and consumeth it self. 2. To the eye, that seeth all things, and sees not it self. 3. To *Noah*'s workmen, that built an Ark to save *Noah*, and were drowned themselves. 4. To such a one as cloaths every one, and goes naked himself. 5. To *Esau*, that was a Forrester, lived always abroad, and therefore did lose the blessing at home.

Q. *What is the gate that opens to forgivenness before God?*

A. Prayer.

Q. *What is Prayer?*

A. A calling upon God in the time of trouble.

Q. *How*

Q. *How many sorts of Prayer are there?*

A. Two: mental, consisting in the heart, without utterance from the tongue; and vocal, conceived in the heart, and pronounced by the tongue.

Q. *How many are the special properties of Prayer?*

A. Four.

Q. *which be they?*

A. It must be secret, without ostentation; zealous, without doubting to obtain; brief, without much babbling; and constant without intermission, *ch.* 11.24.

Q. *How many reasons are there to prove the goodness of Prayer?*

A. Six.

Q. *Which be they?*

A. *First*, It is full of joy; for in the company of God there is nothing but joy. *Secondly*, God hath built an house, and appointed a day for it. *Thirdly*, It maketh us like the Angels in Heaven. *Fourthly*, It is an incense in the nostrils of God. *Fifthly*, It doth more good than Alms Deeds; for by our Alms we help but a few, but by Prayers we may profit Thousands. *Sixthly*, It is a victorious thing, for it overcometh GOD, which overcometh all things.

Q. *When must we pray?*

A. At all times.

Q. *Why?*

A. Because we know not when the Lor

Lord will call us to judgment, *ch.* 13. 33.

Q. What is an enemy to Prayer?

A. Drowſineſs, and therefore our Saviour hath ſaid, Watch and Pray.

Q. How muſt our minds be diſpoſed when we pray?

A. To be in Charity with all.

Q. What may encourage us to pray?

A. The faithfull promiſe of the Lord, that he will hear us; ask, and ye ſhall have; knock, and it ſhall be opened unto you.

Q. How was Prayer effectual in Chriſt?

A. By Prayer he wrought ſome of his Miracles; as appeareth, *ch.* 9. 29.

Q. What is a Miracle?

A. An act exceeding the courſe of nature.

Q. Why was it requiſite that Chriſt ſhould work Miracles?

A. To prove himſelf both God and Man; and conſequently the true Meſſias, and Saviour of the World.

Q. To ſave, how many ways may it be underſtood?

A. Two manner of ways: *Firſt*, In preſerving, and giving temporal bleſſings to all; and *Secondly*, In redeeming of ſome, by giving eternal happineſs to the Elect.

Q. What are the Miracles of Chriſt?

A. Giving light to the Blind, ſtrength

strength to the Lame, health to the Sick, walking upon the Waters, and raising the Dead, *&c.*

Q. In this respect what is Christ called?

A. A Physician.

Q. How doth he differ from other Physicians?

A. He wrought by his own power, he looked not for reward, and he scorned not to handle and touch his Sick Patients, notwithstanding the contagion of their Diseases.

Doctrine out of the Gospel after S. LUKE.

Question.

WHat *was* Luke?

A. A Physician of Antioch, and a companion with *Paul* in his Travels.

Q. Did he write the Gospel as an eye-witness of the same?

A. No; but as he had heard from *Paul* and others.

Q. What are the points from whence we must derive our arguments in the Gospel?

A. The preaching of Christ, the slanders which he suffered for the same, his apprehension and examination.

Q. When

Q. When began Christ to Preach?

A. At twelve years old, when his Parents found him disputing with the Doctors in the Temple, *ch.* 2.46.

Q. How shall we know a Preacher?

A. By his Fruits.

Q. Which be they?

A. His Doctrine, if it be of GOD, and his Conversation, if it be according to his Doctrine.

Q. How many things are required in a Preacher?

A. Six things; to Preach, to Exhort, to Pray, to Praise, to Reprove, and to encourage.

Q. What is it to Exhort?

A. To remember the Hearers of the Word, what they have heard, and to be serious with them not to forget that which they have learned, but to bring forth Fruit of a good *Life*.

Q. What are the Fruits of a good Life?

A. Deeds of Charity, done to the honour of GOD, and good of our Neighbour.

Q. To what end are they available?

A. To shew how near, or how far off we are from Christ; for he that finds by the disposition of his heart that he willeth well to all Men, not only his Friends but his Enemies, hath a sure Testimony that God doth dwell in him; whereas contrariwise, he that feeleth

no

not the heat of Charity in his heart, may think assuredly God is far from him.

Q. Are we then justified by Works?

A. Yes, before Men; but by Faith before God.

Q. What is it to Pray?

A. To desire of God to open the hearts of the hearers, that they may be edified by their hearing.

Q. What is it to Praise?

A. To give GOD thanks for them when they are seen to profit.

Q. What is it to Reprove?

A. To inveigh against their sins, laying before them the judgments of God.

Q. What is it to Encourage?

A. To give boldness to the penitent, assuring them of mercy.

Q. What is required in the hearers?

A. Five things. *First*, diligent attention, nor to have their minds carried away in time of preaching through vanities: *Secondly*, Meditation, to ruminate upon such good Lessons as they have heard: *Thirdly*, Application, to express it in the manner of Life; *Fourthly*, Prayer for the continuance of Gods Spirit upon their Teachers; and *Fifthly*, Thanksgiving for the light of the Gospel.

Q. After what method doth Christ teach?

A. Sometimes by Parables and Simi-

litudes,

litudes, and ſometimes more plainly and familiarly.

Q. *Why did he Preach by Parables?*

A. Becauſe the unbelieving Jew might hear and not underſtand, *ch.* 8. 10.

Q. *What is a Parable?*

A. A diſcourſe containing one thing in words, and another in ſenſe.

Q. *What vices doth Chriſt reprove?*

A. All.

Q. *How doth he reprove ambition?*

A. By ſaying to the Apoſtles, he that ſeemeth leaſt among you, the ſame ſhall be great, *ch.* 9 48.

Q. *How Pride?*

A. He that exalteth himſelf, ſhall be brought low; and he that humbleth himſelf, ſhall be exalted, *ch.* 8. 14.

Q. *How Revenge?*

A. When *James* and *John* ſaw the Samaritans would not receive Chriſt, they wiſhed him to call for fire from Heaven to conſume them; but Chriſt rebuked them, ſaying, Ye wot not of what ſpirit ye are: I am not come to deſtroy, but to ſave, *ch.* 9. 55, 56.

Q. *How inconſtancy, or falling from the truth?*

A. No man having put his hand to the Plough, and looking back, is apt for the Kingdom of God, *ch.* 9 62.

Q. *How neglecting the word, when it*

is

is preached, and not bringing forth fruits of repentance?

A. It shall be easier for Tyre and Sidon in the day of judgment, than for such men, *ch.*10.14.

Q. How worldly carefulness?

A. By the Parable of the rich Man, that built his Barns wide, and laid up Goods for many years, and said to his Soul, now take thy rest; when presently GOD pronounced unto him, Thou Fool, this night shall thy Soul be taken from thee, *ch.*12.16,20.

Q. *How else?*

A. By the example of the Ravens and Lillies of the Field, which neither sow nor reap, yet God feeds them: and the Lillies are cloathed with greater royalty than *Solomon*, *ch* 12.24 27.

Q *By what reason did Christ confute the folly of worldly minded men?*

A. By an argument, *à minore, ad majus*: by saying, Which of you by taking thought can add to his stature one cubit? If ye be not able to do the less, how will ye perform the greater? *ch.*12 25 26.

Q What must be our care?

A Not for trash of this World, but to lay up treasure in Heaven, where neither Thief approacheth, nor rust can corrupt, *ch.*12.33.

Q. *How reproveth Christ rash judgment, as when we do condemn such upon whom*

God

God executeth his judgements, to be greater sinners than we our selves are?

A. By telling us that except we repent, we shall all likewise perish, chap. 13.3.

Q. *Why?*

A. Because whosoever hath deserved worst; we (if GOD should enter into judgment with us) have deserved as bad as they.

Q. *How doth he reprove the trust in our own merits?*

A. By saying, when we have done all that we can, we are still unprofitable Servants, because we can do nothing but that which is our duty to do, chap. 17. 10.

Q. *Whom doth Christ pronounce blessed?*

A. The Peace-maker: the poor in spirit: the sorrowfull; for they shall rejoyce: the persecuted, for great shall be their reward in heaven, *Mat.* 5.

Q. *Wherein does blessedness consist?*

A. Not in honour; for then Pharaoh had been blessed: not in wit; for then *Achitophel* had been blessed: not in wealth, for then *Ahab* had been blessed: but in the fear of the Lord.

Q. *How is this fear preserved?*

A. By having a care to the Commandments.

Q. *Wherein consisteth this performance of the Commandments?*

A. Not only in bridling the hand

but in refraining the affections of the heart; as it is not enough to refrain from the shedding of Blood, but from the thought thereof.

Q. How doth Christ threaten the cruel?

A. He that in anger calleth his Brother Fool, shall be in danger of Hell Fire, *Mat.* 5.22.

Q. To what a strict reckoning doth he call the lascivious?

A. Whosoever looketh on a Woman to lust after her, hath (saith he) committed Adultery already with her in his heart, *Mat.* 5.28.

Q. Is it lawfull for a Man to put away his Wife?

A. No; except it be for Fornication, *Mat.* 5.32.

Q. What Oaths must we use in our private Communication?

A. Yea, yea; and nay, nay; for whatsoever is more than that, cometh of evil.

Q. *By what may we swear?*

A. Neither by Heaven, for it is the Throne of God; nor by earth, because it is his footstool.

Q. *May we not swear at all?*

A. Yes, before a Magistrate, for the confirmation of a Truth; but not otherwise.

Q. *What is an Oath?*

A. A calling of God to witness, that what

what we ſwear is true; or to be reve
ged on us if we lye.

Q. *May we that are humane creatu
be revenged one upon another?*

A. No.

Q. *Why?*

A. Becauſe Chriſt hath ſaid, Bl
them that curſe you, do good to the
that hate you, ch.6.28.

Q. *By what reaſon doth Chriſt bi
us hereunto?*

A. By an argument taken from th
nature of God, who is ſo gracious an
loving unto mankind, as he maketh th
Sun to riſe, and the rain to fall upo
the juſt and unjuſt, *Mat.* 5.45.

Q. *Who is juſt?*

A. Not any man; for he that ſaith
he hath no ſin is a Lyar, and there
no truth in him.

Q. *How many ſorts of ſinners are ther*

A. Three.

Q. *Which be they?*

A. The firſt are ſuch as are of a r
probate ſenſe, neither fearing God n
man; as *Pharaoh*, *Judas*, &c. Th
ſecond are ſuch as before God are ver
impious, yet to themſelves and th
World would ſeem righteous: and
this ſort are the Phariſees and Hyp
crites. The third is of thoſe that i
the ſight of God and the World ar
ſinners, but becauſe they acknowled
their ſins, and are diſpleaſed with the
ſelv

selves for the same, praying unto God for his Grace, therefore are of him reputed righteous, as *Mary Magdalen*, *Zacheus*, and the Thief upon the Cross.

Q. What is a spiritual note to know a repentant sinner by?

A. Vigilance, that when the Lord cometh, he be not found an unprofitable Servant.

Q. Who are called profitable Servants?

A. Such as with care perform the will of their Master.

Q. Who are called unprofitable Servants?

A. *First*, Such as are Magistrats, and abuse their authority to the hurt of such as are under them: *Secondly*, such as are under the degree of Subjects, and neglect their Calling, or deprave it by their wicked practice: *Thirdly*, Rich Men, that help not the necessities of the Poor: *Fourthly*, The wise and learned, that suffer the ignorant to go astray for want of their good counsel and instruction.

Q. For all these good instructions which Christ gave unto the Jews, how did they reward him?

A. With slander and reproach, saying, that he did blaspheme, and cast forth Devils by the Name of *Beelzebub* the Prince of Devils, ch. 11, and 11. 15.

Q. What is Blasphemy?

A. To detract from the power o the Holy Ghost.

Q. *Was it sufficient to allay the malic of the Jews, to say Christ was a Blasphe mer?*

A. No; the condition of envious Men is such, as when they have done what disgrace they can in words, they practise deeds for the overthrow o them they hate.

Q. *How did they practise Christs overthrow?*

A. By hiring *Judas* to betray him unto them.

Q. *What do we learn by this, that amongst the twelve, one was a Traytor?*

A. That even amongst the smallest number of Gods Elect, there the Devil hath his instruments.

Q. *For what did* Judas *betray his Master?*

A. For Money; as many do their Souls, ch. 22. 6.

Q. *What was the last memorable thing Christ did before his betraying?*

Q. The institution of the Sacrament of his Body and Blood.

Q. *Of how many things doth this Sacrament consist?*

A. Of two.

Q. *which be they?*

A. The visible substance, which is bread and wine; & the invisible grace which is Redemption by his Death,

all that receive the Sacrament worthily.

Q. *How many things are required, for the worthy receiving thereof?*

A. Four.

Q. *Which be they?*

A. Knowledge, to discern the difference betwixt this holy Ordinance and other Ceremonies; Faith, to believe that Christ died for us; Repentance, to be sorry for our Sins; and Charity to forgive our Brethren.

Q. *Is it not enough then to remember Christ by meditation, reading, & hearing?*

A. No, except we do likewise actually receive his Body and Blood in the Sacrament.

Q. *What two things did Christ use in offering his Body upon the Cross?*

A. A breaking of his Body, and a drawing forth of his Blood.

Q. *What must our breaking be?*

A. A contrition of heart for our sins, and breaking of Bread in the way of charity.

Q. *What must our pouring forth be?*

A. Tears of Repentance, and tears of Compassion.

Q. *How do we receive Christ in the Sacrament?*

A. Spiritually.

Q. *What place must we prepare for him?*

A. An upper room in the bosom,

an inward room of the heart, a larg
room to receive his retinue, a fair roo
hung with the tapestry of righteousnes
a sweet room deckt with the flowe
of love, a convenient room with
chimney and a bed, that is, the fire o
zeal, and bed of peace.

Q. What must be his dyet?

A. Prayer and thanksgiving.

Q. Who are his attendants?

A. Faith, Hope, and Charity.

Q. *How shall a man know whether h
hath received Christ or not?*

A. If he find that he doth not only
hear his Word, but bring forth the
fruits of good Doctrine; and therefore
a good Christian is compared unto a
Tree.

Q. Why?

A. Because he hath a root, which i
hope; a heart, which is faith; a bark
which is charity; branches, which are
spiritual vertues; green leaves, which
are good words; and fruit, which i
good works.

Q. How was christ apprehended?

A. With Bills and Staves.

Q. How did they use him?

A. Buffetted him, and set a Crow
of Thorns upon his Head.

*Q. whither did they bring him to
examined?*

A. To the High-Priest first, then t
Pilate, and afterward to Herod.

Q. Wh

Q. *What were these men?*

A. Chief Magistrats, but very wicked.

Q. *What are Godly Magistrats called?*

A. Gods.

Q. *Why?*

A. Because they execute the Judgment of God upon the offenders.

Q. *What was a note of a bad Magistrate in* Pilate?

A. This, that although he knew Christ to be innocent, yet because of the opinion of the people, rather than he would purchase their displeasure, he delivered him over to their will, chap. 23.25.

Q. *Upon what occasion is the friendship of the wicked oftentimes renewed?*

A. Upon the disgrace and downfall of the Godly, as appears by *Herod* and *Pilate*, who having been long Enemies, were now reconciled together upon the apprehension of Christ.

Doctrine out of the Gospel after S. JOHN.

Question.

WHat was John?

A. An Apostle, and the entirely beloved of Christ, chap. 13.23.

Q. *How did he write the Gospel?*

A. As both an eye-witness, and an

car-witneſs of that which Chriſt had ſaid and done.

Q. *what ſollows in this place to be handled?*

A. Theſe four branches; The conviction of Chriſt, his Execution, Reſurrection and Aſcenſion.

Q. *were not the Jews ſatisfied with the impriſonment of Chriſt?*

A. No; they thought likewiſe to put him to death.

Q. *why did they purſue him with ſuch hatred, having done ſo many good deeds amongſt them?*

A. Upon the ſame reaſon that vice purſues Vertue, Iniquity Godlineſs, Falſhood Truth, and Darkneſs Light.

Q. *How were they blinded?*

A. By the rage of their own affections.

Q. *what are the affections like?*

A. Like whirle-winds, when they have once gotten the upper hand over reaſon; as appeareth by the Jews, that would hear nothing, but cryed, Crucifie him, Crucifie him, chap. 19. 15.

Q. *what did they object againſt him?*

A. That he did ſeduce the people, blaſpheme, was not *Cæſar*'s Friend, and worſe than *Barabbas* a Thief.

Q. *How did they ſay he ſeduced the People?*

A. By a falſe Doctrine, in not attributing righteouſneſs to the Law, chap. 5. 16.

Q. *How*

Q. *How Blaſpheme?*

A. In calling himſelf the Son of God, ch. 10. 36.

Q. *How not to be* Cæſar's *Friend?*

A. In making himſelf a King, chap. 19. 12.

Q. *How worſe than* Barabbas?

A. In that they thought a Blaſphemer worſe than a Thief.

Q. *What kind of Thief was* Barabbas?

A. One that by inſurrection ſought to rob the peoples hearts of obedience, which is a kind of Spiritual theft.

Q. *How many ſorts of ſuch Thieves be there?*

A. Three.

Q. *Which be they?*

A. *Firſt*, Such as corrupt the minds of others by their lewd examples: Hypocrites, Slanderers, and Detractors of mens vertues. *Secondly*, Such as teach lyes, whereby the Souls of the Hearers are robbed of Eternal Bliſs. *Thirdly*, Such as attribute unto themſelves the benefit of Health, Wealth, or Liberty, and ſo deprive God of his Glory.

Q. *How many kinds of corporal Thieves are there?*

A. Two.

Q. *Which be they?*

A. Domeſtical and Forreign.

Q. *Whom call you Domeſtical Thieves?*

A. Such as purloyn from their Ma-

fiers, Parents, Husbands, Wives, or Friends: Or negligently suffer them to incur any loss or detriment which they might prevent.

Q. *Whom call you Forreign Thieves?*

A. All such as rob their neighbours, either by false weights and measures, bad Wares, or subtile practices; all Lawyers, that make good causes bad, or bad good; all Debtors that never think to pay; and all Creditors that triumph over the bodies of their poor Debtors by imprisonment, or any other kind of oppression.

Q. *How did Christ confute the objection of the Jews?*

A. First, by saying that he was the Way, the Truth, and the faithfull Shepherd, therefore did not seduce the people. chap. 14.6. and 10.11.

Q. *How Secondly?*

A. By saying, What he did, he did by the inspiration of the Holy Ghost; and power of GOD the Father, and therefore did not blaspheme, chap. 5. 30. and 10.25.

Q. *How Thirdly?*

A. By protesting openly, that what was due to *Cæsar* ought to be given unto *Cæsar*, and therefore was no enemy to *Cæsar*.

Q. *How Fourthly?*

A. By shewing he came to enrich them with all the treasure of a happy Life,

Life, and therefore was no Thief, like *Barabbas*.

Q. *were they not satisfied with this?*

A. No; though *Pilate* the chief Magistrat before whom he was indicted, did certifie them from the judgment seat, that he found no fault in him, ch. 18.38.

Q. *Why did not* Pilate *set him free?*

A. Because he respected more the displeasure of the people, than the discharge of his own Conscience, wherein he shewed himself a bad Magistrate.

Q. *What are the works of a good Magistrat?*

A. Wisdom, Valour, Impartiality, not to be humorous, not to be covetous, nor cruel.

Q. *When is he wise?*

A. When he decerneth rightly between Falshood and Truth.

Q. *When Valiant?*

A. When he fears not to execute the tenour of our Law.

Q. *When Impartial?*

A. When he neither respecteth the Rich for their Authority, nor disdains the Poor for their baseness and inferiority. being himself

Quest. *when is he without honour?*

A. When he executeth justice for the love of vertue, and not for hate, Envy, or a malicious stomach against the party called in question.

Queſt. when is he not covetous?

A. When he doth not buy or ſell juſtice for reward or bribes.

Queſt. *what is juſtice?*

A. The ſquare of life, attributing to every man that which is due.

Queſt. *What is Injuſtice?*

A. The diſorders of life, withholding from men the juſt meaſure of their deſerts.

Queſt. *when is a Magiſtrate cruel?*

A. When he is wholly ſet upon ſeverity, without any thought of pity or compaſſion.

Q. *Was* Pilate *altogether without compaſſion when he gave judgment upon Chriſt?*

A. No; he had a kind of compaſſion, but it was counterfeit, and therefore though he would waſh his hands never ſo often, he cannot clear himſelf from the guilt of innocent Blood.

Q. *How many ſorts of cruelties are there?*

A. Three.

Q. *which be they?*

A. The Firſt is of ſuch as procure it, who nevertheleſs will not execute it themſelves; and that was the cruelty of the Jews: the ſecond is, of ſuch as deviſe not themſelves to be cruel, but when the ſword is put into their hands, or the means given unto them, do not ſpare forthwith to execute it with all inhumanity and brutiſhneſs of heart; and this is the cruelty of Tyrants and wicked

ed men put in authority: The third is, of such as neglect their duty towards them that are in danger, necessity, or tribulation, whom they both ought, and might save, and help, if they would; and such was the cruelty of *Pilate*, and is the cruelty of all such as see the innocent and guiltless wronged, and will not help and succour them.

Q. *How many ways may we help the distressed?*

A. Five manner of ways.

Q. *Which be they?*

A. Either in person, when we travel and labour for their deliverance; or with our goods in relieving their wants, or with our good words, to comfort them; or with our counsel to direct them; or with our power quite to deliver them.

Q. *Had Christ any such friends?*

A. No; nor did he need them, because he could have delivered himself, if it had pleased him.

Q. *Where were his Apostles?*

A. Fled from him.

Q. Peter *boasted, he would die for him, and did he now forsake him in his extremity?*

A. He did not only forsake him, but he flatly forswore he knew him.

Q. *How often?*

A. Three times the same night that Christ was apprehended, ch. 18.

Ques

Queſt. *what learn we by this?*

A. The inconſtancy of fleſh and Blood, and the ficklenes of worldly Friends.

Q. *what became of* Judas *that betrayed him?*

A. As of a pernicious Conſpirator.

Q. *How was that?*

A. He hanged himſelf.

Q. *Who gave him that judgement?*

A. His own guilty Conſcience.

Q. *How many officers of tormens doth guilty conſcience include?*

A. Four.

Q. *which be they?*

A. Of an Accuſer, a Juror, a Judge, and an Executioner.

Queſt. *How of an Accuſer?*

A In laying our ſins to our charge, *Rom.* 2. 15.

Queſt. *How of a Juror?*

A. By giving in evidence againſt us.

Q. *How of a Judge?*

A. In condemning us.

Queſt. *How of an Executioner?*

A. By inflicting deſerved puniſhment.

Queſt. *What is it to have a guilty Conſcience?*

A. To live In continual torment and hell of mind.

Q. *what was the manner of Chriſts execution?*

V. The death of the Croſs

Q. *what extremity did he ſuffer before he was nailed to the Croſs?* A. He

A. He ſweat water and blood, was falſly accuſed, buffetted, ſpit upon, ſcourged, revlled, crowned with thorns, and his garments parted before his face

Q. what extremity did he endure upon the Croſs?

A. His hands and feet were nailed, his ſide pierced with a ſpear, he drank Vinegar and Gall, was forſaken of God, and rejected of the world.

Q. *For whom doth he ſuffer all theſe torments?*

A. Not for any offence of his, for he was immaculate; but for our ſins, which were infinite.

Q. *To what end did he ſuffer them?*

A. To the ſatisfaction of the juſtice of God, and the redemption of our ſouls.

Queſt. *what learn we by that?*

A. His obedience to God the Father, and his love towards us.

Q. *wherein appeared his obedience towards God?*

A. In two things.

Q. *which be they?*

A. In performing all GOD had commanded, which is called Active obedience; and in patient bearing all that was impoſed upon him, wich is called Paſſive.

Q. *wherein appeared his love towards us?*

A. In

A. In giving his life for us when we were his enemies.

Queſt. *what is life?*

A. The power and vigour of the ſoul expreſſed by the inſtruments of the body.

Q. *what is the opinion of Atheiſts touching life?*

A. Some think, becauſe a man liveth no longer than he breatheth, that the life of man is nothing but a puff of wind: Some again, becauſe the loſs of much blood bringeth the loſs of life, therefore they eſteem the life to be nothing elſe but blood: And other ſome, becauſe in death they perceive no difference between men and beaſts, therefore they hold our life to be as the lives of brute beaſts, vaniſhing, without immortality of the Soul. But all theſe opinions are corrupt and lewd.

Q. *why ſo?*

A. Becauſe they are grounded only upon the corporal ſenſes.

Q. *How do you prove the Soul immortal?*

A. Becauſe it is the Image of God, who is a Spirit, and eternal; for there muſt always be an agreement betwixt the Image, and the thing whereof it is an Image.

Q. *which part of Chriſt then ſuffered death?*

A. His Humanity.

Queſt.

Queſt. *Of what doth his Humanity conſiſt?*

A. Of body and ſoul like unto ours, ſin only excepted.

Q. *Did his ſoul ſuffer death?*

A. It did.

Q. *Why then the ſoul it not immortal?*

A. There be two kinds of death; one corporal, which is a diſſolution of the Soul from the body; another ſpiritual, which is a ſeparation of the ſoul from the preſence of God, and in this ſenſe it is ſaid, that Chriſt's Soul did die, inſomuch as for a while it was excluded the preſence of God.

Q. *what part of Chriſt did not ſuffer?*

A. His Dicty, by which he did overcome death.

Q. *How did his victory over death appear?*

A. By his reſurrection.

Q. *when was that?*

A. Upon the third day.

Q. *what benefit have we by his Reſurrection?*

A. The aſſurance of the immortality both of ſoul and body; and that neither ſin, death, nor hell ſhall have any power over us ſo long as we believe in him.

Queſt. *How prove you that?*

A. By his own words, I am the reſurrection and the life; he that believeth in me, though he were dead, yet ſhall he live, chapter 11. 25. And again, he that

that believeth on the Son, hath life everlasting: and he that believeth not in the Son, shall not see life; but the wrath of God abideth on him, ch. 3. 36.

Q. What kind of people had opinion that there is no Resurrection?

A. The Sadducees, and therefore they tempted Christ with the Question of the woman that had seven Husbands, whose Wife she should be at the day of the resurrection?

Q. *How doth Christ answer the Question?*

A. By saying, that in the Kingdom of Heaven, they neither marry, nor are married, but are as the Angels of God.

Q. What are they called amongst us that deny the resurrection?

A. Atheists.

Q. How many sorts of Atheists are there?

A. Two.

Q. *which be they?*

A. The one, that perswade themselves the Soul is mortal as well as the Body; the other, that albeit they have some opinion of the Immortality of the Soul, yet they think there is no hell, or punishment for sin after this Life.

Q. *How doth the Scriptures disprove the first?*

A. By saying, that whosoever believeth in Christ shall not perish, but have eternal Life, chap. 3. 36.

Q. *How the second?* A. By

A. By the words that God shall say to the wicked at the day of Judgment, Depart from me ye cursed into everlasting fire, which is prepared for the Devil and his Angels, Mat. 25.41.

Q. *How many sorts of Angels be there?*

A. Two: good and bad.

Q. *Of what substance are good Angels?*

A. Not of the nature and essence of God, not immortal of themselves; but have their immortality of God, who both gives it unto them, and preserveth them in it, and could take it from them if he would.

Q. *What difference is there betwixt the Spirits of men and Angels?*

A. The Spirits of men are joyned unto Bodies, the Spirits of Angels are not.

Queſt. *Are not the Spirits of men cœlestial?*

A. Yes; not in respect they are drawn from the nature of God, but in respect of the agreement that is betwixt them.

Q. *What difference is there betwixt Soul and Spirit?*

A. A Soul is common to all men living, as well Infidels as others; but a Spirit is properly in those who are regenerate, and born a new by Faith and the Holy Ghost.

Q. *To whom did Christ first appear after his Resurrection?*

A. T

A. To *Mary Magdalen*, and afterward three ſeverel times to his Apoſtles.

Q. *How long was he upon the earth after his Reſurrection?*

A. Forty days, and then he was taken up on high; and a cloud received him, Act. 1. 9.

Q. *Where was Chriſt when he was taken up?*

A. Upon Mount *Olivet.*

The end of the Goſpel.

The ACTS,

Queſtion.

After that Chriſt aſcended into Heaven, whom did he leave on earth for the building up of his Church?

A. His Apoſtles.

Q. *How did he ſtrengthen them?*

A. By ſending the Holy Ghoſt unto them, ch. 2. 4.

Q. *In what likeneſs did the Holy Ghoſt appear?*

A. In the likeneſs of fiery tongues; ch. 2. 3.

Q. *With what did he endue them?*

A. With the knowledge of Languages.

Q. *To what end?*

A. That they might preach to all Nations.

Q. Was

Q. *Was that their Office?*

A. Yes.

Quest. Who enjoyned them thereunto?

A. Christ. ch. 1, 8.

Q. *Upon how many points did their office consist?*

A. Of two.

Q. *Which be they?*

A. To Baptize, and Instruct.

Quest. How did they Baptize?

A. In the name of the Father, of the Son, and of the Holy Ghost.

Quest. How did they instruct?

A. Two manner of ways.

Q. *Which be they?*

A. By testifying the Death, resurrection, and Ascension of Christ, and teaching of faith, repentance, and good works, ch. 1. 23, 24, 25, 26.

Q. *What power had they given them to confirm their Doctrine?*

A. The power of working miracles, as making the lame to go, healing the sick, and raising the dead, ch. 3. 6. and 9. 34, 40.

Q. *Who stood against them?*

A. The practise of the Devil.

Q. *Who defended them?*

A. The providence of God.

Q. *How did the Devil practise against them?*

A. By raising up conspiracies, tumults, commotions, persecutions, slanders, and by

by bringing them to imprisonments, stripes, and death.

Q. *To what purpose and end did the Devil do this?*

A. To overthrow, or at least to stop the course of their preaching, if it had been possible.

Q. *How did God preserve and defend them?*

A. He revealed the conspiracies against them, ch. 9. 24. He pacified the tumults and commotions, chap. 19. 35. to 41. He sent them refuge in time of persecution, ch. 4. 16. 17. He converted the hearts of their slanderers, ch. 2. 17. He delivered them out of prison, ch. 5. 19. He comforted them when they were beaten, ch. 5. 41. and ch. 23. 11. And in death he gave them life, ch. 14 19.

Q. *Who conspired against them?*

A. The Jews.

Q. *How?*

A. When *Paul* was imprisoned by them, some forty of them and more took an Oath, that they would not eat nor drink until they had slain *Paul*, Act. 23. 12.

Q. *Under what colour did they execute their malice?*

A. Under colour to have him brought forth to be examined, and they by the way would murther him.

Quest.

Queſt. *How did God reveal this conſpiracy?*

A. *Paul's* Siſters ſon over-heard it, and was ſent to tell the Captain of the Caſtle of it, ch. 23. 20. 21.

Q. *What did the Captain when he heard of it?*

A. Sent *Paul*, with a power of men for his guard to Ceſaria, to *Felix* the Chief Governour.

Queſt. *Who raiſed a tumult againſt them?*

A. The Jews; and one *Demetrius*, a Silver-Smith at Epheſus.

Q. *Againſt which of the Apoſtles did* Demetrius *raiſe a tumult?*

A. Againſt *Paul*, *Gaius*, and *Ariſtarchus*, *Paul's* Companions.

Q. Why?

A. Becauſe they ſpake againſt Images, by making of which he got his living.

Q. *What was* Demetrius *his intent by this commotion?*

A. To have *Paul* and his Diſciples ſuppreſt.

Queſt. *How did God prevent his purpoſe?*

A. The Town-Clerk pacified the People, and the men were let go, chapter 19. 35.

Q. *Whom were Devils inſtruments to perſecute the Apoſtles?*

A. *Herod* in Judea, and the unbelieving

ing Jews in Iconium, Theſſalonicia, and other places.

Q. *How did* Herod *perſecute?*

A, He killed *James*, and put Peter in priſon, ch. 12. 2. 3.

Q. *Who was Gods inſtruments to deliver* Peter?

A. An Angel.

Q *How was* Herod *puniſhed for his cruelty?*

A. He was eaten to death with worms ch. 12. 23.

Q. *Whom did the unbelieving Jews perſecute at* Iconium?

A. *Paul* and *Barnabas.*

Q, *How were they delivered?*

A. God gave them knowledge of their dangers.

Q. *Whither went they for refuge?*

A. To *Lyſtra* and Derbe, Cities of Lycaonia, ch. 14. 6.

Q *Who were Perſecuted in Theſſalonica?*

A, *Paul* and *Silas.*

Q. *How eſcaped they?*

A. Their friends ſent them by night to Berea, ch. 17. 10.

Q. *Who were the Devils inſtruments to ſlander the Apoſtles?*

A. The Jews.

Q. *Where?*

A. At Jeruſalem.

Q. *In what manner?*

A. By ſaying (when they ſpake [illegible]

manner of Languages,) that they were drunk with new wine, ch. 2. 13.

Q. How did God make them repent their ſlander?

A. By touching them with remorſe of Conſcience.

Q. Who were the Devils Inſtruments to impriſon the Apoſtles?

A. King *Herod*, the Jews, and the Roman Subſtitute.

Q. Who was Gods inſtrument to deliver them?

A. An Angel, and ſuch men as he raiſed to be their friends, ch. 5 19.

Q. How did God comfort the Apoſtles when they were beaten?

A. By ſpeaking to them in viſions, ch. 12. 11.

Q. To which of them did he give life in death?

A. To *Paul*,

Q. In what manner?

A. When *Paul* was ſtoned by the men of Lyſtra, and carried out of the city for dead, God raiſed him up again, even in the midſt of the Diſciples that ſtood about him, ch. 14. 19, 20.

Q. What learn we by the ſequel of this diſcourſe?

A. That God by ſimple men in ſpite of all tyranny, repleniſhed the whole World with the ſound of his Goſpel.

Q. But Paul, *as we read in the eight Chapter, perſecuted the Church, and conſented*

senting to the death of Stephen, *how came he then to be an Apostle?*

A. The Spirit of God (in whose hands are the hearts of all men) converted him, from a Persecutor to a Preacher, so that amongst all the Apostles none was more zealous, nor added more Souls to the Church than he did.

Q. How doth that appear?

A. By his painful travel through many Countries, his Stripes, Imprisonments, Stoning, dangers by Land and Sea, which he joyfully suffered for the love of Christ Jesus.

Q. *Why did God suffer his chosen servants to be so injuriously used in the world?*

A. For three reasons.

Q. *Which be they?*

A. That he himself might be the more glorified by their deliverance, their enemies more justly condemned, and his servants more worthy of their reward in heaven.

Quest. *As they were painful to teach, were the People as ready to follow their Doctrine?*

A. Many were, of those whose hearts were prepared for that calling; but otherwise, they that were not, refused.

Q. It appeareth then that Faith is the only gift of God?

A. It is; and increaseth in us by hear-

hearing of his word, as appeareth by *Lydia*, the Woman of Thyatira, whose heart the Lord opened, that she attended to the Doctrine of *Paul*, chap. 16. 14.

Q. *What strange Conversion was there made by the Apostles?*

A. The conversion of the Ethiopian Eunuch, of *Cornelius*, *Elymas*, and of *Paul's* Jaylor.

Q. *Did the conversion of these men seem more strange than the rest?*

A. Yes; because in the eye of the world, both for their calling and quality they seemed more unlikely to be converted than any others.

Q. *How?*

A. The Eunuch was of the Heathens that worshiped strange Gods, ch. 8. 27. *Cornelius* a Souldier, whose stern profession might seem to harden his heart against the first impression of the Christian Faith, chap. 10, 1. *Elymas* a Conjurer, and one that practised with the Devil; and the Jaylor, a forward minister to execute the cruelty of such as persecuted Christ and his Church.

Q. *How did the converted shew themselves afterward to be Christians?*

A. By their good works.

Q. *What were they?*

A. The Eunuch planted the Gospel in Ethiopia, *Cornelius* used much Prayer and Almsdeeds, and the Jaylor dresst

the wounds of *Paul* and *Silas*, and refreshed them with meat.

Quest. *Is it not enough for us to be Christians in name, but we must also be so in nature?*

A. No; for otherwise we shall be sure to undergo the wrath of God.

Quest. *By what example?*

A. By the example of *Ananias* and *Saphira*, and of *Eutychus*.

Q. *What were their faults?*

A. *Annanias* and *Saphira*, after they were received into the Church, did not with their whole heart addict themselves to the service of God.

Q. *Wherein did they fail?*

A. In that whereas it was a custom among them to imploy all their goods to the benefit of their brethren, they kept back a part to their own private use.

Q. *How were they Punished?*

A. With sudden death, ch. 5. 10.

Q. *If God shewed such severity upon them in that they distributed not their whole substance to the maintenance of Christian Charity, what ought they to suffer that will bestow nothing, not so much as the superfluity of their riches, to the relief of their distressed Brethren?*

A. Not only death of Body in this world, but destruction of Soul and Body in the world to come, unless they amend.

Q. *Wherein did* Eutychus *offend?*

A. Being of the Congregation of the Faithful, as he sat with others to hear *Paul* preach, neglecting his Doctrine, (as at many Sermons with us we may see the like) and fell into a sleep:

Quest. *How did God punish him?*

A. He made him an example to the whole Assembly, by suffering him to fall from the third loft; so that he lay for dead till *Paul* revived him.

Q. But our Christians sit low, and in their pews; and therefore need not fear any such danger?

A. True; they need not fear falling to the ground, but they may sit in dread of a greater fall.

Q. How is that?

A, From the top of Heaven to the bottom of Hell, if when they should hear the word of God, they suffer sleep to stop their ears.

Saint *Paul's Epistles*

To the ROMANS.

Question.

WHot *was the cause that the Apostles wrote Epistles?*

A. The variety of Nations whom they had converted, with whom they

could not always in person be conversant, and therefore they sent their minds unto them in writting.

Q. *To what end?*

A. To cherish their young Faith, which otherwise (like a green tree, that hath not taken deep root) might be shaken with Contention and Error.

Quest. *Was there any such thing in Rome at such a time as he sent this Epistle thither?*

A. Yes.

Q. *What was it?*

A. The Jews began to despise the Gentiles, and the Gentiles the Jews.

Q. *Wherefore did the Jews despise the Gentiles?*

A. They thought them unworthy to be partakers of grace through Christ, because they were not under the Law as well as they.

Q. *How did the Gentiles despise the Jews?*

A. They thought them more unworthy of Gods favour through Christ, because they had refused him for their Messias, to whom only he was sent.

Q. *How doth* Paul *take up this controversie?*

A. By proving them both guilty of monstrous sins, and therefore unfit either to reprove others.

Q. *Of what doth he prove the Gentiles guilty?*

A. Of

A. Of Idolatry; for though they had not the Law written, yet by the frame of Heaven and Earth they could not but know there was an omnipotent God; and therefore they ought not to have worshiped Idols, ch. 1. 20. 21.

Q. *What doth he hold the Jews guilty of?*

A. Of presumption in thinking they could be justified by the Law, so that neither in the Law, nor out of the Law (that is, before the Law was given) can there be any righteousness.

Q. *What then must they depend upon for their Justification?*

A. Only Faith in Christ Jesus, who had performed the Law for them: For to hear the Law was no cause of Justification, but to perform the Law; which none was able to do, but only the Son of God, ch. 2. 13. and ch. 3. 20. 25.

Quest. *How doth* Paul *distinguish the Law?*

A. Into the Law of the Letter, and the Law of Faith.

Q. *What doth the Law of the Letter?*

A. Shews us what sin is, but purgeth us not from sin.

Q. *What is the Law of Faith?*

A. Righteousness, obtained without the Law.

Quest.

Queſt. *How proveth he that?*

A. By the example of *Abraham*, who was juſtified by Faith before he was circumciſed, that he might not think Circumciſion the cauſe of Juſtification. chap, 4. 10.

Q. *Now then doth he draw the Jew and the Gentile to agreement?*

A. By ſhewing them, that both the Circumciſed and the Uncircumciſed ſhall be ſaved, if they believe.

Queſt. *What doth belief bring?*

A. Peace of Conſcience towards God, throug our Lord Jeſus Chriſt, chapter, 5, 1.

Queſt. *what doth peace of Conſcience bring?*

A. Joy in tribulation.

Queſt. *What tribulation?*

A. Patience.

Q. *What patience?*

A. Experience.

Q. *What was experience?*

A. Hope that will not deceive us.

Q. *How is our hope made undeceivable?*

A. By the love of God.

Q. *Wherein?*

A. In that when we were yet his Enemies; he gave his only begotten Son to death.

Q. *How became we Gods Enemies?*

A. By the ſin of *Adam*.

Q. *Whether was greater, the condemnation*

tion that came through the sin of Adam, or the justification that came through the Righteousness of Christ?

A. The justification that came by the righteousness of Christ.

Q. *Why?*

A. Because by one sin only came damnation; but Christ by righteousness hath forgiven many sins; that is, not only the sin of *Adam*, whereof we are guilty, but many other sins of our own, which we have since committed.

Q. *What bringeth us to the knowledge of sin?*

A. The Law; for we had not known lust, if the Law had not said; Thou shalt not lust.

Q. *Then the more sin is manifest, the more grace abounds?*

A. It doth.

Q. *May we therefore sin, that grace may abound?*

A. God forbid.

Q. *Why?*

A. Because when in Baptism we are made partakers of grace; we die to sin, and rise again to newness of life, chapter, 6. 6.

Q. *What is it to die to sin?*

A. To abolish the works of the Flesh.

Quest. *What is it to rise to newness of life?*

A. To follow the works of the Spirit.

Q. *What*

Q. *What call you the works of the Spirit?*

A. Faith, Charity, Peace, Concord, Mercy, Love, &c.

Q. *What call you the works of the flesh?*

A. Pride, Envy, Sloath, Gluttony; Uncharitableness, &c.

Q. *How are they rewarded?*

A. With death; for the reward of sin is death, ch. 6. 23.

Q. *How are the works of the spirit rewarded?*

A. With eternal life, ch. 6. 23.

Q. *Are we all subject to death by the Law?*

A. We are.

Q. *How then can the Law be good, which is the cause of much evil?*

A. Yes, the Law is holy and good, and ordained to give us life, but that sin working in us, alters the property of the Law, so that in stead of life we find death, chap. 7 10.

Q. *How shall we escape this danger?*

A. By living after the spirit.

Q. *Who are they that live after the spirit?*

A. Such as God in his foreknowledge hath predestinated thereunto, chap. 8, 30

Q. *Are all men predestinated to be saved?*

A. No; some are made vessels of wrath

wrath to destruction, as other some are made vessels of mercy prepared to glory, ch. 9. 15.

Q. *Is God the cause of mans condemnation?*

A. No; but sin, which reigneth in men.

Q. *What are they called which are ordained to be saved?*

A. The Children of God.

Q. *How are we made the Children of God?*

A. Three manner of ways.

Q *Which be they?*

A. By Creation, Election, and Adoption.

Q. *Why are these Blessings bestowed upon us?*

A. Not for any desert of ours, but through the meer mercy and love of God.

Q *What recompence doth he desire of us for them?*

A. Nothing but love.

Q. *How is our love shewn?*

A. If we suffer neither tribulation, persecution, famin, nakedness, peril, nor sword, to separate us from Christ.

Quest. *When are we separated from Christ?*

A. When we do, or consent to any thing contrary to his will.

Q. *Why must we endure any extremity rather than revolt from God?*

A, Because the afflictions of this life are not worthy of the glory which shall be shewn unto us in the life to come, chap, 8, 18.

Q. *Do we obtain the Glory then by Works?*

A. No; but by the mercy of God only; yet works, and the good motions of the Spirit testifie unto our Conscience in the mean space, that such a reward is laid up for us.

Q. *How are we put from that glory?*

A. Only by our sins.

Q. *To whom was the Covenant of this glory made?*

A. To the Jews first; and then to the Gentiles.

Q. *How did the Jews lose it?*

A. By thinking to become righteous by the Law.

Q. *How did the Gentiles obtain it?*

A, By believing in Christ as soon as they heard of his name, ch, 9, 30.

Q. *Why could not the* Jews *be righteous by the Law?*

A. Because they could not fulfil the Law.

Q. *Are the Gentiles then righteous by fulfilling of the Law?*

A. They are.

Q. *How do they fulfil the Law?*

A, Not in themselves, but in the work of Christ, who hath fulfilled it for them and for all others that believe

in him; so that his righteousness is become theirs, chap 10. 4.

Q. *Are all the Jews rejected?*

A; No; God hath reserved a remnant to be saved, chap, 9. 27.

Q. *Are the Gentiles all accepted?*

A. No, but only such as hear the Word and believe.

Q. *But some have not heard the Word, therefore shall they be excused?*

A, Not so; the sound thereof is gone through the earth, therefore none can plead ignorance, ch, 10. 18.

Q, *Because we are Gentiles, and accepted by our belief in the place of the unbelieving Jews, ought we to despise them in respect of our selves?*

A. No.

Q, *why?*

A. Because we are not so accepted, but we may be rejected; nor they so rejected, but they may be received: for if God grafted us into the true Vine, which were but wild branches; much more may he graft the Jews, which were the true Branches, into the true stock again, chapter, 11. 11.

Q, *Why doth Saint Paul urge this similitude?*

A. To shut up contention between the Jews and the Gentiles, that neither should dispise others, because they were alike in belief and unbelief.

Q; *After the deciding of this controversy*

and certain principal points of Religion (as Faith and Justification) declared, wherein doth Paul shew we ought to strive one to excel another?

A. In Unity and Uprightness of Life.

Q. *How is that to be performed?*

A, By offering up our selves a lively sacrifice unto God.

Q. *What is a lively sacrifice?*

A, To cast off the works of darkness, and put on the Armour of light.

Q. *How must we cast off the works of darkness?*

A, By conforming our selves after the will of God, and not after the fashion of the world, chapter, 12, 2.

Q. *What are the works of darkness?*

A, To imbrace Pride rather than Humility, Lust rather than Chastity, Hate rather than Love, Rebellion rather than Obedience, Gluttony rather than abstinency, &c.

Q. *What is the Armour of Light?*

A, To dispose our minds after the contrary.

Q. *It seems then by being commanded to sacrifice our bodies, that every christian is a Priest?*

A, True, we are.

Q. *How are we Consecrated?*

A, Not by the effusion of oyl, but by the inspiration of the holy spirit.

Q. *When?*

A, At

A. At our Baptiſme,

Q. *Do all Chriſtians ſerve the Office of Prieſt-hood?*

A. No.

Q. *Why?*

A. Becauſe their ſacrifice is not ſuch as it ſhould be.

Q. *How comes that to paſs?*

A. *By* reaſon they peter not ſorrow before joy, death before life, rebuke before honour, enemies before friends, for the love of Chriſt, and as he in his life did for our example.

Q. *To whom is it given to know theſe things?*

A. To all, but not after alike meaſure.

Q. *What muſt they do that have priviledges of grace above others?*

A. Not boaſt of it; but help to further them that want, ch. 11. 13.

Queſt. *By what example are we taught ſo to do?*

A. By the example of the members of a mans body; for as when the foot is offended, the reſt of the members, as the eye, hand, and tongue, ſtraight miniſter to it: So it ought to be in the members of Chriſt's body, when one ſaints, the reſt muſt relieve it.

Q. *Who is the head of the myſtical body?*

A. Chriſt.

Q. *Who are the eyes?*

A. His

A. His Preachers.

Q. *Who are the ears?*

A. The hearers of the Word.

Q. *Who are the hands?*

A. The Magistrats.

Q. *Who are the feet?*

A. The Subjects.

Q. *What is the duty of a Preacher?*

A. To teach with Sincerity.

Q. *What is the duty of the hearers?*

A. To attend with reverence.

Q. *What is the duty of the Magistrat?*

A. To rule with Justice.

Q. *What is the duty of the Subject?*

A. To obey with love.

Q. *What are the sinews that bind the joynts of the mystical body together?*

A. Compassion and brotherly love.

Q. *What is compassion?*

A. A suffering with our Christian Brethren, or a like feeling of the heart, that shew unto them, as if it were happened to our selves.

Q. *What doth it produce?*

A. A distributing to their necessity, as counsel to them that err, comfort to them that mourn, and food to them that hunger, clothing to them that are naked, and harbour to them that are harbourless, ch: 12, 15, 17.

Q. *How are these vertues performed?*

A. By continuance in Prayer.

Q. *What*

Q. *What vices are contrary to compassion?*

A. Hate, revenge, arrogancy, and self-love.

Q. *Why must we not hate?*

A. Because God hath commanded love, ch. 12. 14.

Q. *Why must we not revenge?*

A. Because revenge is the Lords, ch. 12. 16.

Q. *Why must not we be arrogant, and high-minded?*

A. Because we are all of one lineage, and no man hath any thing of himself, but what is given of God.

Q. *What is self-love?*

A. To be wise in our own conceits.

Q. *Doth our duty only extend to the body of our Christian Brother?*

A. No; but to his mind also.

Q. *How is that?*

A. We must take heed that we offend not his conscience, by eating of meats, and observation of days, ch. 14. 21.

When are those precepts to be put in execution?

A. out of hand,

Why?

A. Because the time of our salvation draweth near, ch. 13. 11.

Q. *When to be left off?*

A. Not till death.

Q. *Why?*

A. Be-

A. Because whether we live or die, we live and die to the Lord, ch. 14. 7.

Q. *How doth St. Paul conclude his Epistle to the Romans?*

A. With two things.

Q. *Which be they?*

A. With exhortation and Prayer.

Q. *What doth he exhort them unto?*

A. To the reading of the Scriptures, Thanksgiving, and to beware of false prophets.

Q. *Why doth he exhort them to read the Scriptures?*

A. Because whatsoever is written is written for their and our instruction, ch. 15. 4.

Q. *Why to thanksgiving?*

A. Because of the mercy of God shewn unto all.

Q. *Why to beware of false Prophets?*

A. Because they raised divisions and opinions in the Church, contrary to the doctrine of Christ, ch. 16. 17.

Q. *What is his prayer?*

A. That they might be filled with all joy and peace, that comes by Faith, and with all abundance of hope.

Q. *What is hope?*

A. An assured expectation of blessedness to come, to which Christ Jesus bring us. *Amen.*

Q. *From whence did* Paul *write this Epistle?*

A. From Corinth.

I CORINTHIANS.

Question.

WHere was Paul *when he wrote this Epistle to the Corinthians?*

A. In Syria.

Q. VVhat was the cause that moved him to write?

A. The sects and divisions that in his absence took root in the Church of Corinth.

Q. *VVhat were they?*

A. Some held of *Paul*, some of *Apollo*, and some of *Cephas*.

How doth he reprove them?

A. By shewing them, that Christ is one, and his Religion one; and therefore ought not to be divided: and howsoever *Paul*, *Apollo*, and *Cephas* plant, it is nothing except God give the increase, ch. 3. 6.

Q. *VVhence then proceedeth the knowledge of the Scriptures?*

A. From the Spirit of God, ch. 2. 12.

Q. *VVhat is the means?*

A. The Preacher. ch. 3. 9.

Q. *How ought he to deliver the VVord?*

A. Not in enticing speech of mans wisdom, but in the plain evidence of the spirit, ch. 2. 4.

Q. *VVhy?*

A. Because the wisdom of the world be-

before God Is foolishness; and that which the world counts foolishness, is wisdom before God, ch. 3. 19.

Q. what is their offence then, that persuade themselves, the Gospel is not well taught, except it be set forth with eloquence of speech?

A. They make the Cross of Christ of none effect, attributing that unto men, which belongs to the power of God, chap. 1. 17.

Q. What are the inconveniencies which come by controversie in Religion?

A. Vice passeth away unpunished, and the congregation scandalized, chap. 5. 2. *&c.*

Q. *What be the vices that* St Paul *noteth in the Corinthians?*

A. Arrogancy, Incest, going to Law one with another, fornication.

Q. *How would he have arrogancy reclaimed?*

A. By humility; if any man among you seem to be wise in this world, let him be a fool, that he may be wise. chap. 3. 8.

Q. *How Incest?*

A. By excommunicating the party. chap. 5. 5.

Q. *How going to Law?*

A. *By choosing* some one or other of their Brethren to set concord between them, without expence of time and further charge, ch. 6. 4.

Q. Hin

Q. *How Fornication?*

A. By Marriage; to avoid Fornication; let every man have his own Wife, chap. 7. 2.

Q. *What doth he most commend, Marriage or a single life?*

A. A single life.

Q. *Why?*

A. Because it is most apt for the service of God, by reason it is freed from cares, the other is intangled; chapter 7. 33. 33.

Q. *Doth he not likewise tax them of Idolatry?*

A. Yes, and of thinking the Ministers a burthen to the Congregation.

Q. *How doth he reprove the first?*

A. By shewing that although they fear God in heart, yet it is not lawful for them to eat with Idolaters.

Q. *Why?*

A. Because in so doing that may wound the weak Consciences of others, chap. 8. 11, 12.

Q. *How doth he reprove the second?*

A. By shewing that he which feedeth the flock is worthy to eat of the milk of the flock, chap. 9. 7.

Q. *By whose example doth he teach them to avoid these enormities?*

A. By the example of the Jews who were ambitious, full of strife, despisers of Prophets, and prophaners of holy things, ch. 10.

Q. *Why*

Q. *Why are they taught to avoid those things?*

A. Because their bodies are the Temples of God, and therefore they ought not to make them the Temple of the Devil, by suffering themselves to be polluted with such uncleanness, ch. 6. 19.

Q. *When do they avoid them?*

A. When they do all things in purity of Spirit, and to edification, chapter 14. 5

Q. *What is the best ground of edification?*

A. Love.

Q. *How do you prove that?*

A. Because he that teacheth, although he speak with the tongue of an Angel, and have not love, is like a tinkling Cymbal, ch. 13. 1. He that hath Faith able to remove Mountains, and wants love, is nothing ver. 2. And he that giveth all he hath to the poor and is without love, profiteth nothing ver. 3.

Q. *Love then is necessary in all points of Religion?*

A. It is; for he that comes to the Lords Table without love, is an unworthy Guest, and he that prayeth, and is not in love, calleth for vengeance on himself.

Q. *Wherein did the Corinthians abuse Prayer?*

A. In

A. In not obſerving the cuſtoms of the time.

Queſt. *What was that?*

A. To pray bare headed, ch 11 4.

Q. Wherein did they abuſe the Lords Supper?

A; In that ſome came with a carnal deſire to eat, and ſome had filled themſelves before. ch 11. 12

Q. What was the preſumption of their women?

A. They took upon them to teach, which is not allowable, ch. 14 34.

Q. What principal thing was to be obſerved amongſt the teachers?

A, Not to preach or pray in a ſtrange tongue, by which the People could not be edified, nor whereunto they could not ſay, *Amen.* ch. 14. 16.

Q. What is the laſt errour that Paul *confuteth in them?*

A. Their doubting of the Reſurrection.

Q. How doth he confute it?

A. By ſhewing that Chriſt is riſen, who is the firſt fruits of them that ſhall riſe. chap. 15.

Q. How doth he prove that Chriſt is riſen?

A. By the teſtimony of the Apoſtles, and of others, that ſaw him: but leſt this might not be ſufficient, he confirmeth it alſo by reaſon.

Q. How is that?

A, That

A. That unleſs there be a reſurrection, Faith and Preaching are both in vain, ch, 15. 14.

Q. *How doth* Paul *conclude this Epiſtle?*

A. With an exhortation for the relief of the poor.

II. CORINTHIANS.

Queſtion

FRom whence was this ſecond Epiſtle to the Corinthians written?

A. From Philippi, a City in Macedonia.

Q. *What are the principal Circumſtances?*

A, Three.

Q. *Which be they?*

A, The cauſe why he writ, the Perſons whom he toucheth, and the matter whereof he treateth,

Q. *What was the cauſe of this writing?*

A. The inflexible nature of ſome, that notwithſtanding the former perſwaſions, ſtill deſpiſed his authority,

Q, *What are the Perſons?*

A, The falſe Teachers, Himſelf, and the *Corinthians?*

Q, *What is the matter?*

A: A confutation of his Detractors, and confirmation of his own Doctrine.

Q. How

Q. *How confutes he his Detractors?*

A. By proving them teachers, not for love, but to fill their own bellies; and that they were boasters of other mens labours, chap. 10. 15.

Quest. *How doth he confirm his own doctrine?*

A. Three ways.

Q. *Which be they?*

A. First, in respect of the ground thereof, which is Christ Jesus, ch. 4. 5. Secondly, in respect of the fruit which it had brought forth in them, which was Faith, Patience, and love, ch. 1. 7. & 9. 2. Thirdly, in respect of his own constancy, whom the persecutions of the world had sealed the true Minister of God.

Q. *How?*

A. In that neither imprisonment, stripes, watching, fasting, stoning, danger by sea, nor danger by land, could terrifie him from proceeding in his calling, ch. 6. 4. and 11. 24. to 30.

To the GALATIANS.

Question.

WHat was the cause that Paul writ to the Galatians?

A. Their declining from that which he taught them.

Q. *What was that?*

A. Faith in Christ Jesus.

Quest.

Queſt.. *How declined they from faith?*

A In thinking to be juſtified by the works of the Law.

Q. How doth he rebuke them?

A. By ſhewing, that as many as are of the works of the Law, are under the curſe, chap. 3. 10.

Q. How are we delivered from this curſe?

A. Chriſt hath redeemed us, by being made a Curſe for us, ch. 3. 13.

Q. What doth he then counſel them to do?

A To forſake the beggarly traditions of the Law, as Circumciſion, and the obſervation of days and times, chapter 4. 9. 10.

Q. What was the reaſon?

A. Becauſe neither Circumciſion nor Uncircumciſion avail any thing, but a new creature, ch. 9 15.

Q. What is underſtood by a new creature?

A. One regenerated by Faith; as being dead to ſin, and riſen again through Chriſt to newneſs of life, chapter 2. 19. 20.

Q. How are we known to be regenerate?

A. If we bring forth the fruits of the Spirit.

Q. What are the fruits of the Spirit?

A. All kind of vertuous living, chap. 5. 22.

Q. where

Q. *Where was Saint* Paul *when he write this Epistle?*

A. At *Rome.*

Paul to the EPHESIANS.

Question.

W*Hat was the estate of the Ephesians when* Paul *wrote unto them?*

A. As it is of those amongst whom Gods Word had been sown.

Q. *How is that?*

A. The good seed of *Paul's* Doctrine was mingled with the cockle and weeds of false Teachers.

Q. *In such needful business how chanced it he did not rather go unto them than write?*

A. Because he was a prisoner in *Rome?*

Q. *What method doth he use in confirming the* Ephesians *in the faith which he had before taught them?*

A. First, he useth an admonition, then a prayer, and last of all an exhortation.

Q. *Of what doth he admonish them?*

A. Of four things.

Q. *Which be they?*

A. First, he shews, that they were predestinated to the calling of Christians before the foundation of the World

and therefore it was nothing that had happened unto them by chance, ch. 1. 4. 11. Secondly, he puts them in mind of the ground of their faith in Christ Jesus, to whom all power both in Heaven and Earth was given, and therefore they needed not to stand doubtful of their reward, ch. 2. 20. to 23. Thirdly, he records in what state they were before they were called.

Q. *What was that?*

A. That they were under the power of Satan, and dead through sin; & therefore being now quickned by the Spirit of Christ, the farther off they were from Grace, the greater Debtors they are now for the same, chap. 4. 3 5 Fourthly, He bids them not to faint, because of the persecution which they saw was laid upon him.

Q. *What reason shews he for that?*

A. Because it was their glory, chap. 3. 13.

Q. *In what respect could his persecution be to their glory?*

A. In this, that seeing him constantly endure imprisonment and death for the truth of the Gospel, which he had preached unto them, they might assure themselves his Doctrine was the Word of God, and not the Tradition of Man.

Q. *If*

Q. *For what doth he pray to God for them?*

A. For three things.

Q. *Which be they?*

A. First, for the strength of his holy Spirit, chap. 3 16. Secondly, that he would give them a faithful heart, chap. 3 17. And thirdly, to endue them with unfeigned Charity.

Q. *How manifold are his exhortations?*

A Two fold.

Q *As how?*

A. General and particular:

Q *What are his general exhortations?*

A. Certain Observations common to all men, as to walk worthy of their Calling, chap. 4. 2.

Q. *What is their calling?*

A. Christianity.

Q. *What is the end thereof?*

A. Eternal life.

Q. *Who hath called us hereunto?*

A God the Father, by his Son Christ, ch 3. 11.

Q. *By what means?*

A. By two kind of means.

Q. *Which be they?*

A. First, by outward means, as by afflictions and persecutions: and *secondly*, by inward means, as by the working of Gods word in our hearts, and the whole

some admonition of his holy Spirit, ch. 4 30.

Q. *How may we walk worthy of our vocation?*

A. If we avoid lying, anger, theft, filthy speaking, and embrace humility, meekness, patience, charity, and unity of spirit, ch. 4. 2. 3 and verse 25. to 31.

Q *what is humility?*

A. Not to prefer our selves before others; not to despise them in respect of our selves.

Quest. *What is meekness?*

A. Not to be easily moved to anger.

Q. *Is it not lawful then to be angry with such as offend?*

A. Yes; so that we be not angry unto sin, nor let the Sun go down upon our wrath, ch. 4. 26.

Q. *How may we be angry, and not sin?*

A. If we so bridle our fury, as that we break not forth into any wicked or unlawful act.

Q. *what is patience?*

A. A quiet digesting of wrong, and leaving the revenge to God.

Q *What is Charity?*

A. A compunction of heart, whereby one Christian is incited to help and succour another,

Q. Wh

Q. What call you the unity of the Spirit?

A Because God which hath created us, Christ which hath redeemed us, and the Holy Ghost which hath sanctified us, are but one, and the means whereby we are saved, only one, that is to say, Faith; and therefore we ought to agree together in one mind, as Children of one Father; as the heirs ordained all for one happy inheritance, chapter 4: 4. 5. 6.

Q. Having declared what the vertues be which Saint Paul would have us follow, rehearse the vices that he would have us to avoid.

A. Lying, (as I said before) theft, anger, and filthy talking: and out of the fifth Chapter, Covetousness, Fornication, Drunkenness, false Doctrine, foolish and idle Jesting.

Q. What is a lye?

A. A counterfeit and false Declaration of the thought and mind, as when we speak one thing and think another.

Q. What is theft?

A. Not only to steal with the hand, but all manner of deceit and unlawful gain.

Q. What is anger?

A. A desire of revenge for some wrong done unto us, or unto them whom we love.

Q. *Of how many sorts is it?*

A. Of two.

Q. *which be they?*

A. Natural, and Diabolical.

Q. *what call you natural anger?*

A. The anger that is in a Magistrate towards the Subject, a Father towards his Child, or a Master towards his Servant, or Scholar, for the correction of such vices as they perceive in them to dishonour God.

Q. *what is Diabolical anger?*

A. So to be incens'd, as to wish the destruction of any one.

Q. *wherein consisteth filthy communication?*

A. In swearing, cursing, blasphemy, lying, immodest words, and idle jesting.

Q. *How must Christians then frame their daily conference?*

A. In such sort as it may be to the edification one of another, speaking unto themselves in Psalms and Hymns, and spiritual songs, and giving thanks to God for all things, ch. 5. 19. 20.

Q. *what is Covetousness?*

A. A greediness of gain, without regard of their own necessities, or the necessities of others.

Q. *what is Fornication?*

A. A polluting of the soul with the lust of the body.

Q. *what is Drunkenness?*

A. A con-

A. A confounding of the reason and senses by immoderate Drinking.

Q. *What is false doctrine?*

A. Any thing that is taught contrary to the truth of Gods word.

Q. *How are they said to lead their lives that delight in any of these abuses?*

A. Improvidently.

Q. *why?*

A. Because they neglect the will of God, to follow their own ways.

Q. *How are they said to lead their lives that abhore them?*

A. Circumspectly.

Q. *why?*

A. Because they prefer the will of God before their own imaginations, chap. 5. 15, 17.

Q. *what is Paul's particular exhortation in this epistle?*

A. The duty of Husbands and Wives, parents and Children, Masters and Servants.

Q. *what is the duty of Husbands towards their wives?*

A. To love them, as Christ loved his Church, who gave his life for it, chap. 5. 25.

Q. *What is the duty of Wives towards their Husbands?*

A. To submit themselves unto their Husbands, as unto the Lord, ch. 5. 22.

Q. *What*

Q. *What is the duty of parents towards their Children?*

A. Not only to feed and cloath them, but to bring them up in the fear of the Lord, chapter 6. 4.

Q. *What is the duty of Children to their Parents?*

A. To honour and obey them with bodily reverence and with the unfeigned love of the heart, chapter 6. 1, 2.

Q. *What is the duty of Masters to their Servants?*

A. Not to defraud them of their due, nor to use cruelty towards them, remembring that they themselves have also a Master in Heaven, chap 6 9.

Q. *What is the duty of Servants to their Masters?*

A. To obey, and labour for them in singleness of heart, and not with eye service.

Q. *How is that?*

A. To do all things (whether their Masters be absent or present) as if God beheld them.

Q. *How doth Saint* Paul *wish the Ephesians (and in them us) to arm themselves for the accomplishing of these and all other duties?*

A. First, to gird us with the girdle of truth: Secondly, to put on the breastplate of righteousness: Thirdly, to be shod with the shoes of the preparation of the Gospel of peace: Fourthly,

ſy, to take the ſhield of Faith. Fifthly the helmet of ſalvation: Sixthly the ſword of the Spirit, chapter 6; 14. to 17.

Q. *What is underſtood by the girdle of truth?*

A. A Binding of our ſelves to the obſervation of the word of God.

Q. *What by the breaſt-plate of righteouſneſs?*

A, A good Conſcience, or Innocency of Life?

Q. *What by the ſhoes of peace?*

A. A Friendly and quiet converſation.

Q. *What by the ſhield of Faith?*

A. The righteouſneſs of Chriſt? able (like a braſen ſhield) to protect and cover us from the darts of the World, the Fleſh, and the Devil.

Queſt. *What by the Helmet of Salvation?*

A The ſtrength and power of Chriſt being for our ſakes vanquiſher of hell, death, and ſin.

Q. *What by the ſword of the Spirit?*

A. The word of the ever-living God, which as a ſword we muſt draw forth, to defend our ſelves, and offend our ſpiritual Enemies.

Q. *What is the ſpecial quality required of him that is thus armed?*

A. Prayer, and continual thankfulneſs, ch, 6. 18.

To the PHILIPPIANS.

Question.

WHat were the Philippians?

A. Exiles of Philippi, a City in Macedonia, where Saint *Paul* had planted the Gospel.

Q. *what moved him to write unto them?*

A. Two things.

Q. *which be they?*

A. First, the general care he had for all the People of God; secondly, that he might shew his thankfulness toward the Philippians.

Q. *For what?*

A. For sending him relief, after they knew he was a prisoner in *Rome.*

Q. *By whom did they send him relief?*

A. By *Epaphroditus* a professor of the Gospel.

Q. *How doth he shew his thankfulness towards them?*

A. Two wayes.

Q. *Which be they?*

A. First, in praising God for them, and then in praying unto God for them.

Q. *How doth he praise God for them?*

A. In that it had pleased him to receive them into the fellowship of the Gospel ch. 1. 5.

Q. How

Q. How, and in what sort did he pray for them?

A, Three manner of ways.

Q, Which be they?

A. First, that God, which had begun this work in them, would continue it until the day of Christ Jesus, chapter, 1. 6.

Secondly, that they might be able through his grace, to discern true doctrine from false, ch. 1. 10.

Thirdly, that they might abound in love, and in the works of Righteousness, ch. 1. 11.

Q. How doth he encourage them, lest his imprisonment should make them faint?

A. Three ways.

Q. Which be they?

A. First in respect of others; secondly, of himself; thirdly, by the example of Christ.

Q. How in respect of others?

A. That as others beholding his constancy were imboldened, and did more frankly profess Christ, so he hoped they would do, ch, 1. 14.

Q. How doth he encourage them in respect of himself?

A. That as he knew Christ should be magnified in his body, whether he lived or died; so he doubted not, but that they would be of the same mind, chap. 1. 20.

Q. How

Q. *How by the example of Christ?*

A. That as Christ being God, became man, being free, became bound; being Lord and Master over all, became a Servant to all; and for our sake was content to suffer all reproach and tyranny, yea, death it self; so we for his sake should not refuse to do the like, ch. 2. 5. to 11.

Q. *What reason doth he alledge, the better to perswade us thereunto?*

A, A two-fold reason.

Q. *What is that?*

A, First, as touching the reward of our persecutors: Secondly, as touching the reward of us that are persecuted.

Q. *What doth he say shall be the reward of our persecutors?*

A. Perdition.

Q, *What of us that are persecuted?*

A, Salvation, ch. 1. 28.

Q, *How doth he conclude these circumstances.*

A. With a necessity to suffer with Christ, if we will be thought to believe in Christ, chap. 1. 29.

Q. *What doth* Paul *exhort us unto in this Epistle?*

A. Concord, meekness of mind, and Godly Conversation.

Q. *How to concord?*

A. That we be of one judgment in Religion, chap. 2. 2.

Q. *How*

Q. *How to meekneſs of mind?*

A. That nothing be done through vain Glory, but every Man to eſteem other better than himſelf; chap. 2. 3.

Q. *How to godly converſation?*

A. That whatſoever is true, juſt and of good report, that to follow, chap. 4. 8.

Q. *What doth he bid us beware of?*

A. Falſe Teachers.

Q. *What names doth he attribute unto falſe Teachers whereby to know them?*

A. He calleth them dogs, evil workers, couzeners, belly-gods, enemies to the croſs of Chriſt, and minders of earthly things, chap. 3. 2. 18, 19.

Q. *And wherefore doth he call them dogs?*

A. Becauſe, like dogs, they bark againſt the Doctrine of the Goſpel.

Q. *And why evil workers?*

A. Becauſe in the harveſt of the Lord, they ſeek not his Glory, but their own commodity.

Q. *Why couzeners?*

A. Becauſe they teach, that circumciſion, and the works of the Law, are neceſſary to ſalvation.

Q. *Why belly-gods?*

A. Becauſe to ſatisfie the luſts of their fleſh, they care not with what Ceremonies they ſeduce Gods people.

Q. *How enemies to the croſs of Chriſt?*

A. Becauſe

A. Because they are Christians in name only, and not in deed.

Q. *Why minders of earthly things?*

A. Because their chiefest care is to be rich, and rise to promotion.

Q. *How doth* Paul *make known the true Ministers of God?*

A. By five special notes.

Q. *Which be they?*

A. *First*, He saith, they hold it glory to die for the confirmation of their Disciples Faith, chap. 2. 17. *Secondly*, They put no confidence in earthly things, chap. 3. 3. *Thirdly*, They do esteem all things loss, and as very dung, for the excellent knowledge of Christ, chap. 3. 8. *Fourthly*, They preach the righteousness of Christ, and not Mens Works, verse 9. *Fifthly*, Their conversation is in Heaven, from whence they expect Christ, by whose coming they hope to be made immortal, chap 3 20, 21.

Q. *What is it to have their conversation in heaven?*

A. To live like a Saint on earth.

Q. *That we may be able to do so, what is required of us?*

A. Three things.

Q. *Which be they?*

A. Faith towards God, love towards our Neighbour, and sobriety towards our selves.

To

To the COLOSSIANS.

Queſtion.

WHat were the Coloſſians?

A. A people dwelling in Coloſs, a City in Phrygia, whom *Paul* ſaluteth in the name of Chriſt.

Q. After his ſalutation, what did he?

A. Gave God thanks for them.

Q. Why?

A. Becauſe of their Faith in Chriſt Jeſus.

Queſt. How doth he ſtrengthen their Faith?

A. *Firſt*, By prayer, and then by exhortation.

Q. To whom did he pray?

A. To God.

Q. *For what?*

A. For ſix things.

Q. Which be they?

A. Firſt, That they may be filled with the knowledge of the will of God, in wiſdom and ſpiritual underſtanding, chap. 1. 9.

Q. *what is wiſdom?*

A. The knowledge of heavenly things.

Q. Proceed, what is the ſecond thing?

A. Secondly, *He* prayeth that they may

may walk worthy of the Lord, chap. 1. 10.

Q. How is that?

A. To the honour of God; and the profit of others.

Q. *What is the third thing?*

A. That they may be fruitfull in all good works, chap 1. 10.

Q *What call you good works?*

A. The Teſtimony of a lively Faith, ſet forth by the deeds of mercy.

Q. *What is the fourth thing?*

A. That they increaſe in the knowledge of God, chap. 1. 10.

Q. *How ſhall they increaſe?*

A. By the dew of Gods mercy, and the Sun-ſhine of his righteouſneſs.

Q. What is the fifth thing?

A That they may be ſtrengthened.

Q. *with what?*

A. With the glorious power of Chriſt.

Q. To what end?

A. To endure with patience and joy, the afflictions of this life, chap. 1. 11.

Q. What is the ſixth thing?

A. That they may be always thankfull unto God.

Q. *Doth he ſhew any reaſon why they ought to be thankfull?*

A. Yes: *Firſt*, In that GOD hath made them meet to be partakers of the inheritance of Saints: And *Secondly*, In that

that he had delivered them from the power of darkneſs, and brought them into the Kingdom of light, chapter 1. 12, 13.

Q. *By whoſe means?*

A. By Chriſt the Redeemer, the Image of the inviſible God, the Head of the Church, the firſt born of the dead, and the peace-maker between God and man.

Q. *What doth he exhort them unto?*

A. To cleave to none but unto Chriſt.

Q. *Why?*

A. Becauſe in him only they ſhall be compleat and perfect, chap. 2.

Q. *Where muſt we ſeek him?*

A. In heaven.

Q. *How?*

A. By ſetting our affections on things that are above, and not on things that are on earth, chap. 3. 2.

Q. *When are our affections ſet upon things that are above?*

A. When we live after the good motion of the ſpirit.

Q. *When upon things that are upon the earth?*

A. When we live after the deſires of the fleſh.

Q. *Shew me a difference between the Spirit and the Fleſh?*

A. The Fleſh ſaith, Rather ſteal than ſuffer want; the Spirit ſaith, Thou ſhalt not covet another mans goods:

The

The flesh saith, Revenge where the hast taken wrong; the Spirit saith, Forgive, as Christ hath forgiven thee, c 3. 13.

Q. *When doth this Spirit fall upon us?*

A. In Baptism.

Q. *How may we grieve the Spirit?*

A. By abusing the good graces of God which he bringeth with it; as by turning mercy into cruelty, humility into pride, and by applying the time appointed to Gods service, to the service of the world.

Q. *How is the time to be redeemed?*

A. By spending it more vertuously than heretofore we have done; as if we have been careless, now to be watchful; if we have forgot God and his benefits, now to pray unto him, and be thankful, if have been idle talkers, now to season our words with the salt of wisdom and edification, chap. 4. 2. 6.

The first Epistle of Saint *Paul* to the THESSALONIANS.

Question.

H*ow is this Epistle divided?*

A. Into two parts.

Q. *Which be they?*

A. Into

A. Into a commendation, and an exhortation.

Q. *whom doth* Paul *commend?*

A. First, the Theſſalonians, then himſelf.

Q. *For what doth he commend the Theſſalonians?*

A. First, for their readineſs to hear; and ſecondly, for their profiting by hearing.

Q. *How did he know that they profited by hearing?*

A. By three things which he ſaw begin to flouriſh amongſt them.

Q. *And what were thoſe?*

A. Effectual faith, diligent love, and patient hope, chapter 1. 3.

Q. *what is effectual faith?*

A. That faith which bringeth forth good works.

Q. *Diligent love, what is that?*

A. That love which hath a care to benefit whom he loveth.

Q. *Patient hope, what is it?*

A. Hope that giveth a man courage to endure all the afflictions of this life without repining, becauſe he depends upon the reward promiſed in Chriſt.

Q. *And what is that?*

A. Eternal life.

Queſt. *How many kinds of love are there?*

A. Three.

Q. *which be they?*

A. Firſt,

A. First, love in the Magistrate, labour for the glory of God, and benefit of the common-wealth: Secondly, love in the Minister, to feed his flock: Thirdly, love in the private man, to maintain the welfare of his Friend and Neighbour.

Q. *How do they receive the Gospel that receive it with such profit?*

A. They receive it not in word only, but in power also, ch. 1. 5.

Q. *What assurance doth it bring unto them?*

A. That they are the elect Children of God. ch. 1. 4.

Q. *But what are such men unto God?*

A. A Glory.

Q. *What unto the world?*

A. A good example, ch. 1. 7.

Quest. *How doth* Paul *commend himself?*

A. First, for his love toward them: Secondly, for his diligence in teaching: Thirdly, for his purity of Doctrine.

Q. *Wherein did he shew his love?*

A. In four respects.

Q. *Which be they?*

A. First, in protesting that he was not only willing to have dealt the Gospel unto them, but also his own life, chapter 2. 8. Secondly, in sending *Timotheus* unto them for their comfort, when

when he could not come himself, chapter 3. 5. Thirdly, In esteeming their constancy in the faith, his life; and their fainting, his death, chapter 3. 8. Fourthly, In continual prayer for them, that their hearts might be stable and unblameable, in holiness before God and the world, chapter 3. 13.

Q. *Wherein did he shew his diligence in teaching?*

A. In that he laboured night and day for their Instruction, chap 2 9.

Quest. *Wherein is the purity of his Doctrine?*

A. In that it was without deceit, flattery, covetousness, vain glory; and not to please men, but God, chapter 2. 5. to 8

Q. *Was not* Paul *vain-glorious then when he did thus praise himself?*

A. No.

Q. *Why?*

A For two causes.

Q. *Which be they?*

A. First, in that he did it not to win praise to himself, but to allure them to embrace the Gospel which he taught: And secondly, to shew what difference there was between him and his Doctrine, and false Teachers and their Doctrine.

Q. *What doth he exhort the Thessalonians unto?*

A. To

A. To keep their bodies as Veſſels of holineſs.

Q. Why?

A. Becauſe God hath called them not to uncleanneſs, but to purity of life, chapter 4. 7.

Q. *What muſt they do to keep their Bodies holy to the Lord?*

A. Fly from luſt, oppreſſion, fraud, contention, idleneſs, and all appearance of evil, chapter 4. 3. to 12. and 5 22.

Q. *What doth he annex to this exhortation?*

A. A reprehenſion.

Q. *For what doth he reprehend them?*

A. For two things.

Q. *Which be they?*

A. For mourning for the dead, and curious ſearching, to know when ſhould be the time of Chriſt his ſecond coming.

Q. *Ought we not then to mourn for the dead?*

A. No; not in that manner as Infidels do, which think their dead ſhall never riſe again.

Q. *How then?*

A. As good Chriſtians ſhould, who account of death but as a ſleep, out of the which the faithful ſhall one day awake to their eternal life, chapter 4. 15.

Q. Why

Q. *Why doth he forbid them to search for the time of Christ?*

A. For two causes.

Q. *Which be they?*

A. First, because they can never certainly know it being a thing hidden from the Angels in Heaven, much more from men on Earth; and secondly, because he would rather have them make themselves ready thereunto, knowing it will come suddenly, and as a Thief in the night, than to enquire after the hour.

Q. *How must they make themselves ready for it?*

A. In walking as the Children of light, and not like the Children of darkness, chapter 5 5

Q. *How is that?*

A. In peace and love one towards another, in watching, praying, continual thanksgiving, hearing the Word preached, and reverencing the Ministers, chapter 5. 5. to 12. 13.

II THESSALONIANS.

Question.

WHat is to be gathered out of this second Epistle to the Thessalonians?

A. The trial of Faith.

Q. *How is Faith tried?* A. By

A. By afflictions.

Q. What is the fruit of affliction?

A. Patience, chapter 1 4.

Q. what proceeds of patience?

A. The righteous judgment of God, chapter 1.

Q. *Whom will God judge?*

A The afflicter, and the afflicted.

Q. How will he judge the afflicter?

A. In flaming fire, rendering, vengeance, chapter 1. 8

Q How the afflicted?

A. In mercy, giving them rest, chapter 1. 7.

Q When shall this judgement be?

A. At the latter day, when the Lord Jesus shall shew himself from Heaven with his mighty Angels, chap. 1. 7.

Q *VVhat shall be a sign of that day?*

A. The falling away of many from the faith, chapter 2. 3.

Quest. *By whose means shall they fall away*

A, By the means of Antichrist.

Q, *what is Antichrist?*

A. The man of sin that oppoſeth himself against all that is called God, chapter 2. 4.

Q. By whom will he work?

A. By Satan.

Q. In what manner?

A. With great power, but in all deceiveableness, chapter 2.

Q. *Amongst whom?*

A. Not amongst the Elect, but them that shall perish. chapter 2. 10.

Q. *Why not amongst the Elect?*

A Because from the beginning they were chosen to salvation. chap. 2. 13.

Q. *Therefore what ought to be the care of the Elect?*

A. To stand fast in the doctrine which they have received, chapter 2. 15.

Q. *What is the means whereby they may be able to stand fast?*

A. Prayer.

Q. *What must they pray for?*

A. Two things.

Q. *Which be they?*

A. That the word of God may have free passage; and that they may be delivered from the company of the wicked, chapter 3. 1. 2.

Q. *What steps doth Saint Paul counsel them to follow?*

A. His own.

Q. *wherein?*

A. First, in righteousness of mind, and in labouring before they eat, chap. 3. 7. 12.

Q. *How must they be used that follow not his instruction?*

A. Excommunicated, ch. 3 14.

Quest. *Tell me what is Excommunication?*

A. To be banished the Congregatio of God.

Q. *How, as an enemy utterly to be c off?*

A. No; but as a friend, to be wo to amendment of life, chap. 3.15.

I TIMOTHY.

Question.

WHat was Timothy?

A. A Disciple of *Paul's*, a a professor of the Gospel.

Q. *Where did he profess it?*

A. In Ephesus.

Q. *What doth* Paul *admonish him of?*

A. His duty.

Q. *In what consisted his duty?*

A. In reading the Word, and rebuk ing of Sin.

Q. *How must he rebuke Sin?*

A. Openly.

Q. *Why?*

A. Because others may take heed chap. 5. 1.

Q. *Is there no difference to be made?*

A. Yes.

Q. *In what;*

A. The elder sort must be rebuked Fathers, the younger as Brethren, 5. 1.

Q. *What must he teach all men?*

A. To pray.

P. *In what sort?*

A. B

A. By lifting up of pure hands, chapter 2.

Queſt. *For whom?*

A. For all people, but eſpecially for Princes and Rulers.

Queſt. *To what end?*

A. That under their Authority we may lead a godly and peaceable life.

Queſt. *How all Women?*

A. To array themſelves with ſhamefaſtneſs and modeſty; and not with Gold, Pearl, or embroidered hair, ch. 2. 9.

Q. *How Miniſters?*

A. To be blameleſs, the Husband of one Wife, watchful, ſober, laborious, apt to teach: no drunkard, quarreller, or covetous, chapter 3. 3.

Queſt, *How widows?*

A. To exerciſe deeds of charity; to bring up their Children vertuouſly; not to be idle pratlers, gadding from houſe to houſe, ch. 5. 10. 13.

Queſt. *How rich men?*

A. Not to be high-minded, nor put confidence in uncertain things; but be ready to diſtribute to them that want, chap. 6. 17.

Q. *What is the beſt gain?*

A. Godlineſs, ch. 6. 6.

Q. *Why?*

A. Becauſe they that would be rich fall into many temptations, and ſnares,

that may drown them in perdition and destruction, chap. 6. 9.

II TIMOTHY.

Question.

How is this Epistle divided?

A. Into two parts.

Q. *Tell me what be they?*

A. Into an exhortation, and a Prophecy.

Q. *What doth Paul exhort unto?*

A. Stedfastness in faith, and patience in suffering for the same, chapter 2. 3.

Quest. *Why?*

A. Because those that will reign with Christ, must suffer with Christ, chapter 2. 12.

Q. *By what example?*

A. By the example of the Souldier, Husbandman, and of him that contendeth for a mastery, neither of which receiveth recompence, except they first labour, chapter 2 4. 5. 6.

Q. *What hindreth our salvation in this behalf?*

A. Contending about frivolous and vain questions.

Q. *How?*

A. In that they engender strife, ch. 2. 14. 23.

Q. *Of what doth he propheſie?*

A. Of

A. Of the perilous time to come, chapter 3. 1,

Q. *How shall the time to come be perilous?*

A. By reason of wicked men:

Q. *What wicked men?*

A. Lovers of themselves, covetous boasters, proud, and cursed speakers, disobedient to parents, without natural affection *&c.* ch 3. 2. 3. 4. 5.

Q. *By what means therefore doth he teach Gods Ministers to repress the malice of such men?*

A. By preaching the word in season, and out of season, by reproving, rebuking, and exhorting with all long-suffering and doctrine.

PAUL to TITUS.

Question.

WHere was Titus *when* Paul *writ unto him?*

A. In Crete.

Q. *To what end was he there?*

A. To finish the doctrine which St. Paul had begun.

Q. *How must he be armed thereunto?*

A. With boldness, as Gods Ambassadour, and by shewing himself an example of good works, and integrity of life, chap. 2. 7. 15.

Q. *To whom?*

A. To all whom he taught.

Q. *Who were those?*

A. Both young and old.

Q. *What doth he teach the old?*

A. The men to be sober, honest, discreet, sound in faith, love, and patience, chap. 2. 2. The Women to be holy, and not given to wine.

Q. *What doth he teach the young?*

A. The men to be sober-minded; Women to be chaste, obedient to their husbands, and no gadders abroad, ch. 2. 5.

St. PAUL to PHILEMON.

Question.

FRom whence was this Epistle written?

A. From Rome.

Q. *Upon what Occasion?*

A. *Onesimus* a Servant to *Philemon*, being fled from his Master, *Paul* wineth to CHRIST, and sends him back again.

Quest. *By what entreaty?*

A. That *Philemon* would receive him.

Q. Quest. *How?*

A. As if *Paul* himself were present, verse 17.

Q. *For what reason?*

A. Be-

A, Because he was now not only his Servant, but his brother in the Lord.

Q. How?

A. In that he professed the Gospel.

The Epistle to the HEBREWS.

Question.

WHo *writ this Epistle?*

A. It is not known.

Quest. *What is handled in it?*

A, The difference between the Priest-hood of Christ, and the Levitical Priest-hood.

Q. *How do they differ?*

A. In Five points.

Quest. *Which be they?*

A. As touching the Office, the Temple, the Sacrifice, the Ceremonies, and the effect.

Q. *How do they differ as touching the Office?*

A. The Priest hood of the Levites was external, and after the Order of *Aaron*: the Priest-hood of Christ is spiritual, and after the Order of *Melchisedeck*.

Q. *What is it to be a Priest after the Order of* Melchisedeck?

A. To be a Priest, a prophet, and a King; not for a month, a year, or an age, but for ever. ch. 7. 32. 33.

Q. *Why are these three Titles attributed?*

A. Because he sanctifies us from sin, teacheth us by his wisdom, and governs us by his power.

Q. *How do they differ as touching the Temple?*

A. The Temple of the Levites was built with hands, and to endure but a time, the Temple of Christ is built by the Holy Ghost in Eternity, chap. 8.

Q. *How do they differ as touching their Sacrifice?*

A. The Levits did offer the Blood of Goats and Bulls; but Christ his own precious Blood.

Q. *How touching their Ceremonies?*

A. The Ceremonies of the Levites were corporal, as the attoning of the Body, and other external observations; the Ceremonies of the Gospel are spiritual, as the vertuous disposition of the Soul.

Q. *How touching their effects?*

A. The Sacrifices of the Levites, though many times offered, did scarce sanctifie the body; the Sacrifice of Christ, but once offered, sanctifies both body and Soul, chap. 9. 12. and 28.

Q. *In whom?*

A. In all that have Faith.

Q. *What is Faith?*

A. The ground of things that are hoped

hoped for, and evidence of things which are not seen, ch. 11. 1.

Q. *How do the Temple of* Moses *and Christ agree?*

A. The Temple of *Moses* had three separations: as the Holiest of all, whereinto the High-Priest only entred, and that but once every year; The Tabernacle of the Congregation, where the Levites remained; and the open Court, where the People had resort: So in the Temple of Christ, there is the Spirit, the Soul, and the Body.

Q. *What is the difference between the Spirit and the Soul?*

A. By Spirit, is understood regeneration through Faith in Christ; and by Soul, is understood man in his first corruption, living according to the rule of Reason, without the knowledge of Gods word, or Faith.

Q. *Being once grafted in Faith, what is it to fall away from it?*

A. Sin against the Holy Ghost, which is unpardonable, chap. 6. 4. and chap. 10. 26.

Q. *How may we fall from Faith?*

A. If when once we have received the knowledge of Christ, we afterward deny him.

Q. *What therfore are the Hebrews counselled unto?*

A. To keep the profession of their hope without wavering, ch. 10. 23.

Q. *How muſt that be?*

A. Through patience.

Q. *Wherein?*

A. In eſteeming light the troubles of this life, by ſetting before our eyes the joy of the world to come.

Q. *What have we to encourage us?*

A. The words of our Saviour.

Q. *What are they?*

A. My Son, faint not when thou art rebuked; for whom the Lord loveth he chaſtneth, and ſcourgeth every Son that he receiveth, chap. 12. 5. 6.

Q. *Is there nothing elſe required but patience?*

A. Yes; the ſacrifice of a Chriſtian.

Q. *What is that?*

A. To praiſe God always, and to diſtribuee to the poor, ch. 13. 15, 16.

The General Epiſtle of St. JAMES.

Queſtion.

Q. *Why is this called the General Epiſtle of St James?*

A. Becauſe it is not written to any one man, or Country; but generally, unto all the Jews diſperſed through many Countries.

Q. *What doth it contain?*

A. The effects of our Juſtification, as Saint *Paul* to the Romans declared the cauſe.

Q. *What*

Q. What is the cause of the Justification?

A. Faith.

Q. *What are the effects?*

A. Good works, ch. 2. 21.

Q. How is Faith divided?

A. Into two parts.

Q. *Which be they?*

A. A lively faith, and a dead Faith.

Q. *What is a lively Faith?*

A. Faith, made known by good works,

Queſt. *What is a dead Faith?*

A. Faith without good works; and ſo the Devil is ſaid to have Faith, ch. 2. 17, 19.

Q. *What be the good works* St James *exhorteth unto?*

A. Patience, prayer, love, to beware of ambition, ſwearing and contention, to bridle the tongue, and rule the affections, not to ſpeak evil one of another, but to be friends in this world.

Q. *From whence proceed good works?*

A. From God, ch. 1. 17.

Q. From whence evil?

A. From our own concupiſence. ch. 1. 14.

Q. *What ſaith* St. James *of Patience?*

A. Bleſſed is the man that endures Temptations, for when he is tried, he ſhall receive the Crown of life, chapter 1. 12.

Q. What ſaith he of Prayer?

A.

A. Let him that asketh, ask with Faith, and waver not, chap. 1. 6.

Q. *Of Love, what saith he?*

A. He that loveth his Neighbour as himself fulfilleth the Law, ch. 2. 8.

Q. *Of Ambition what?*

A. God rejecteth the proud, and giveth grace to the humble, ch. 4. 6.

Q. *What of swearing?*

A: Before all things (my Brethren) swear not, neither by Heaven, Earth, nor any other Oath; but let your yea be yea, and your nay, nay, lest you fall into condemnation. ch. 5. 12.

Q. *What of contention?*

A. Where envying and strife is, there is all manner of evil works, ch. 3. verse 16.

Q. *What of the tongue?*

A. That it is a fire, and a world of wickedness, defiling the whole body, if it be ungoverned, ch. 3. 6.

Q. *What of evil speaking?*

A. If a man speak evil of his Brother, he speaketh evil of the Law, ch. 4. 12.

Q. *Who are the friends of the world?*

A. Such as esteem more of the riches, Honour, and such like, than the word of God.

Q. *What saith* St. James *of such men?*

A. He bids them weep and howl for the miseries that shall come upon them; their riches are corrupt, and their

Garments

Garments are Moth-eaten, their Gold and Silver is cankered, the ruſt whereof ſhall be a witneſs againſt them, chap. 5. 1, 2, 3.

Q. *What is the beſt uſe of riches?*

A. To imploy them in doing good, as in relieving the poor, fatherleſs, and Widows; and that is called true Religion, and undefiled before God, ch. 1, 27.

Q. *Every one therefore that heareth the word of God, is not Religious?*

A. No; but ſuch only as are doers thereof, ch. 1. 22.

The firſt Epiſtle General of St. PETER the Apoſtle.

Queſtion.

Q. *WHat is contained in this firſt Epiſtle of St, Peter?*

A. Three things.

Q. *which be they?*

A. The calling of Chriſtians, their dignity, and fruits of their calling.

Q. *who hath called them?*

A. Chriſt.

Q. *How?*

A. Through obedience and ſprinkling of his blood, chapter 1. 2.

Q. *To what?*

A. To an inheritance immortal, and undefiled, that fadeth not away, but

is

is reserved in Heaven for us, chap. 1.4

Q. How must we apprehend it?

A. By Faith, chap. 5.

Q. What is the dignity of Christians?

A. They are said to be a Royal Priesthood, a holy Nation, a peculiar people, chap. 2. 5.

Q. What is the fruit of their calling?

A. To shew the vertue of him that called them, chap. 2.

Q. How is that?

A. Being holy as he is holy; and since he hath called us out of darkness into light, to walk as in the day-time; by laying aside all maliciousness, all guile, and dissimulation, all envy and evil speaking, chap. 2. 1. and 9,

Q. How shall we do these things, the World every hour provoking us to the contrary?

A. By setting before us the example of Christ, which gave his Life for his Enemies; and when he was reviled, reviled not again, and when he suffered, threatned not, but committed it unto him that judgeth righteously, chap. 2. 21, 22.

Q. What brings us to this obedience?

A. The love we owe to Christ, that hath begotten us anew to righteousness, and the fear not to be partakers of his mercies, because of the small number of them that shall be saved.

Q. Who

Q. *Who is the efficient cause of our Salvation?*

A. God the Father.

Q. *What is the material cause?*

A. The Obedience of Christ to the Crosse.

Q. *What is the formal cause;*

A. Our effectual calling.

Q. *What is the final cause?*

A. Our Sanctification.

Q. *Wherein standeth our Sanctification?*

A. In two things.

Q. *Shew me which be they?*

A. In dying to sin, and living to God.

Q. *When do we live to God?*

A. When we mortifie the lusts of the flesh, chap. 4. 2.

Q. *Wherein consisteth this mortification?*

A. In particular duties.

Q. *What be they?*

A. The duties of Rulers, Subjects, Husbands, Wives, Masters, Servants, and Pastors of the Church, *&c.*

Q. *What doth he counsel as touching every mans private self?*

A. To be sober, and watching in prayer.

Q. *What is prayer?*

A. A calling upon the name of God in the time of necessity.

Q. *What are the properties thereof?*

A. It must be from the heart, with true Faith in the Name of Christ, and in few words, Q. What

Q. *What is the efficacy of prayer?*

A. It overcometh God, which overcometh all things.

Q. *What doth* St. Peter *counsel us to do as touching others?*

A. One to suffer with another, to love as Brethren, to be pitifull, not to render evil for evil; but contrariwise to bless, chap. 3. 8. 9.

Q. *Why must we love?*

A. Because God hath loved us.

Q. *Why must we suffer?*

A. Because therein we are blessed, chap. 3. 14.

Q. *How must we suffer?*

A. Not as Murtherers, Thieves, or evil doers; but as lovers of Faith, ch. 4. 15.

Q. *Why are we bound to these vertuous actions?*

A. Because thereby God is glorified chap. 2. 12.

The II. Epistle of St. PETER.

Question.

W*Hat doth St.* Peter *exhort us to in this Epistle?*

A. That having once received the knowledge of the Gospel, to confirm and establish it in us by good works, and to stick unto it, even till the last gasp, chap. 1. 10.

Q. *Why*

Queſt. why?

A. Becauſe, as Saint *Paul* ſaith, So run that ye may obtain; ſo St. *Peter* ſaith, By making ſure your election, that is, in not being idle or unfruitful in your calling, an entrance is made unto you into the Kingdom of our Lord and Saviour Jeſus Chriſt, chap. 1.12.

Q. *What is the gate to that entrance?*

A. Death.

Q. *What is death?*

A. The laying down the tabernacle of this fleſh, chap. 1.14.

Q. *Why doth he call this fleſh of ours a tabernacle?*

A. Becauſe we dwell therein as ſtrangers, not for ever, but for a certain time.

Q. *How doth* Peter *confirm the Doctrine of Faith?*

A. By ſhewing it is no deceivable fable, but the truth it ſelf, deſcended from Heaven, chap 1.17,18.

Q. *Who are the oppugners of this truth?*

A. Hypocrites and Atheiſts.

Q. *what are Hypocrites?*

A. Wells without Water, ſuch as pretend an outward holineſs, but inwardly are corrupt and venomous, ch. 2. 13 17.

Q. *what are Atheiſts?*

A. Mockers and Deriders of the Scriptures,

Scriptures, and such as think there w
be no resurrection, ch. 3. 3 4.

Q. *When shall these men appear?*

A. In the latter times, ch. 3. 3.

Q. *How shall they be disproved?*

A. The Heaven shall melt, and th
earth be consumed with fire, and th
Lord appearing in glory, shall gi
them the wages of unrighteousnes, ch
3.10. and 2.13.

Q. *Is there any hope of escaping?*

A. No; for he that spared not the
Angels when they sinned, will not spare
them, ch. 2. 4.

The first Epistle general of S. JOHN.

Question.

WHat is here set down?

A. Two sorts of love.

Q. *which be they?*

A. Love of the world, and love called Charity.

Q. *In what consists the love of the world?*

A. In three things.

Q. *Which be they?*

A. Concupiscense of the flesh, lust of the eyes, and pride of life, chap. 2. 16.

Q. *What is concupiscence of the flesh?*

A. An inclination of the heart to
enjoy

enjoy the pleasures of the body; as wantonness, chambering, sloath, drunkenness, and such like.

Q. *What is the lust of the eyes?*

A. A covetous and immoderate desire of worldly wealth, and all offences which do accompany it for the obtaining thereof, as lying, theft, deceit, rapine, usury, confenage, and such like.

Q. *Wherein consisteth pride of life?*

A. In all things, as in meat, drink, apparel, house-room, and other things, to bear an arrogant contemptuous mind, striving to excel others.

Q. *What doth he then say touching such livers?*

A. That God is not in them, nor they in him, ch. 2. 15.

Q. *What is Charity?*

A. A motion of the heart, whereby we do love God, and in him our Neighbour.

Q. *What is the love of God?*

A. To keep his Commandments, chap. 5. 2.

Q. *What is it to love our Neighbour?*

A. To esteem him as our selves.

Q. *How many kinds of love are there?*

A. Two.

Q. *Which be they?*

A. True love and feigned love.

Q. *What call you true love?*

A. Not

A. Not only to help our Brot with all we have, but if need requi to offer our life for him, ch. 3. 16,

Q. *What call you feigned love?*

A. To love in word, and not in de ch. 3. 12.

Q. *What saith* St. John *as touchi true lovers?*

A. That they dwell in God, a God in them, ch. 4. 16.

Q. *What is it to dwell in God?*

A. To be partakers of his grace, t the mortification of the flesh, and liv ly demonstration of our faith.

Q. How shall we know that God dwel leth in us?

A. If we see our Brother want thi worlds good, and do not shut up our compassion from him, but willingly re lieve him, ch. 3. 17.

Q. What is said of him that hateth his Brother?

A. That he walketh in darkness, ch. 2. 11. Is the child of the devil, ch. 3. 10. abideth in death, chap. 3. 14. Is a man-slayer, and barred from eter nal life, chap. 3. 15.

The

The 2d. and 3. Epistles of S. JOHN.

Question,

TO whom were these two last Epistles written?

A. The one to a certain zealous Lady; the one to *Gaius*, a professor of the Gospel.

Q. What doth he commend in the Lady?

A Her vertuous bringing up of her children.

Q. What in Gaius?

A His testimony of faith & hospitality toward strangers.

Q. What doth he admonish them of?

A. To beware of deceivers.

Q. What are those?

A. Such as would not confess that Christ was come in the flesh?

Q. How must they entertain them?

A. They must not receive them into their houses, nor bid them God speed.

Q. Why?

A. Because in so doing they should be partakers of their evil deeds.

The Epistle of JUDE.

Question.

TO whom was this Epistle written?

A. To all Christian Churches.

Q. *What doth he exhort them unto?*

A. To contend for the maintainance of their faith.

Q. *Against whom?*

A. Against Sectaries.

Q. *What is the condition of Sectaries?*

A. To murmur, complain, and walk after their own lusts,

Q. *Whom do they murmur against?*

A. Governours.

Q. *How doth he reprove them?*

A. By the example of *Michael* the Arch-Angel, who when he strove with the Devil about the body of *Moses*, blamed him not with cursed speaking, but said, *the Lord rebuke thee.*

Q. *What doth he mean by this example?*

A. If it be not lawful to rail upon the Devil, much less upon Magistrats, be they never so wicked.

Q. *What is it to walk after our lusts?*

A. To be directed by carnal judgement, and not by the spirit of regeneration.

REVELATION.

Question.

FIrſt *tell me what you underſtand by Revelation?*

A. The word importeth a laying open, or an uncovering of things that were before hid and ſhut up in ſecret, which no living ſoul can know, but ſo far forth as God ſhall pleaſe to diſcloſe the ſame.

Q. *What is the authority of this Revelation?*

A. High and mighty, as proceeding from the mouth of God, by the mediation of Jeſus Chriſt.

Q. *To whom was it given?*

A. To the Apoſtle Saint *John*, and ſo conſequently from him to the Church of God through all ages.

Q. *Where was* John *when he received it?*

A. In an Iſland called *Patmos*, environed with the *Egean* Sea, which Sea divides *Europe* from *Aſia*.

Q. *What did he there?*

A. He was baniſhed thither by the Tyrant *Domitian*, about the year of our Lord Jeſus 96, which Tyrant ſought to ſuppreſs the light of the Goſpel: But the Lord in mercy did the more advance it, as appears, by adding a farther diſcovery of his will, by the Book of the *Revelation*.

Q. *What*

Q. *What is the fruit of this Revelation?*

A. Exceeding great, as we may gather by these words, *Blessed be the that read, hear, and keep in memory these things which are written in this Prophecy*, chap. 1. 3.

Q. *To whom was* John *commanded to send it?*

A. To the seven Churches of *Asia*, namely of *Ephesus*, *Smyrna*, *Pergamus*, *Thyatyra*, *Sardis*, *Philadelphia*, and *Laodicea*, where after the destruction of *Jerusalem*, *John* did prosecute his holy calling in the Ministry.

Q. *What method did he use in the manner of his writing?*

A. First, a friendly salutation, and then a brief narration.

Q. *How doth he salute them?*

A. By wishing unto them grace, and peace.

Q. *What understand you by grace?*

A. The free love and affection which God bears towards us for his own sake, although indeed we deserve it not, but are in our selves the children of wrath and perdition.

Q. *What by peace?*

A. All kind of benefits, both spiritual and temporal, which flow unto us from the fountain of grace, which God the Father hath opened to the world by the means of his Son.

Q. H

Q. *In whose name salutes he them?*

A. In the name of the Father, the seven Spirits, and of Jesus Christ, ch. 1. 4. 5.

Q. *What is meant by the seven Spirits?*

A. The Holy Ghost.

Q. *The Holy Ghost being but one in person, why doth he describe him by the number of seven?*

A. Although the Holy Ghost be but one in Divine essence, yet according to the seven-fold operation which it had in the seven Churches of *Asia*, it is called by the name of *seven Spirits*; not that it is in person diverse, but in power and vertue, according to the diversity of those subjects in which it worketh.

Q. *But why is that placed in the second place, whereas the usual order teacheth us to say, the Father, Son, and Holy Ghost, and not the Father, Holy Ghost, and so put the Son last?*

A. *John* useth this order, not that there is any degree or dignity in one person more than in another; For the Father is not greater than the Son, nor the Son greater than the Holy Ghost, they are all of the same Power, Majesty, and Glory, nor is one before another: but the reason that moved *John* to set our Saviour in the third place, was because Immedialy the narration (which is the second point

of the writing) chiefly concerneth Christ.

Q. As how?

A. In describing him.

Q. How doth John *describe Christ?*

A. Two manner of ways, first, in touching the excellency of his glory, as he appeared unto him in a vision, chap. 1. from 12. to 17.

Q. What was his Office?

A. It was three fold; he had the Office of a Prophet, of a Prince, and of a Priest.

Q. How did he shew himself a Prophet?

A. In bearing witness of the truth, and revealing the Counsels of God unto men.

Q. How a Prince?

A. Two manner of ways: first, by his victory over Death, Death is swallowed up into victory, 1 Cor. 15. 54. And secondly, because he hath dominion over all principalities and Powers, both in Heaven and upon Earth, Eph. 1. 12.

Q. How a Priest?

A. In that he hath washed us from our sins in his Blood, offering his Body a Sacrifice for us upon the Cross.

Q. Did Christ bear these three Offices only for himself?

A. No; but for the benefit of the Faithful, that as he was, so they might be both Prophets, Kings, and Priests

Pro-

Prophets, in that he saith, I will pour my Spirit upon all Flesh, and your Sons and Daughters shall prophesie; Kings, in that we shall reign with him Eternally; and Priests, for that true Christians do offer the Spiritual Sacrifice of Prayer, Praise, and Almsdeeds, Heb. 13 15, 16.

Q. *Are then all Christians Priests alike?*

A. They are as touching the Sacrifice aboveſaid, but not as touching Church-Government. For in this ſenſe they are not called Prieſts, but Elders or Miniſters

Q. *How doth he deſcribe Chriſt, according as he ſaw him in a viſion?*

A. By certain properties fit for the capacity of men: as that he was in a long robe, girt with a girdle of Gold, his hair was as white as Snow, his eyes as a flame of Fire, his feet like unto fine Braſs burning in a Furnace, his voice to the ſound of many Waters, in his right hand he had ſeven Stars, out of his mouth went a ſharp two-edged ſword, and his face ſhone as the Sun ſhineth in his ſtrength.

Q. *What gather we by this deſcription?*

A. By this long Robe girt unto him, we gather the readineſs of Chriſt in his Kingly and Princely Office to execute the work of our Salvation; by his white

Hairs, his fulness of knowledge and wisdom; by his fiery eyes, his deep in-sight into the deepest corners of the Earth, and deepest secrets of men hearts; by his feet of shining brass, the purity and brightness of his ways, and the power which he hath to tread down his enemies, and therefore are his feet rather compared unto Brass, than unto Gold, because Gold is a softer mettal, and not so fit to represent his invincible strength; by his voice, compared to the voice of many waters, we understand the sound of the Gospel, humbling some to their Salvation, others to their confusion; by the Stars in his right hand, his Faithful Ministers, by whom he worketh, which as stars should give light unto men by their Doctrine and Conversation; by the two-edged sword, is understood the powerful word of God, entring and cleansing the hearts of the Children, and thrusting through the other to their destruction; and by his Face shining like the Sun at the highest, the unspeakable brightness of his grace, whereby the Church is comforted and lightned in all truth and sincerity.

Q. Why doth he resemble the Churches to Golden Candlesticks?

A. Because as the Candlestick doth not give the light; but the light is put upon it, so the Church receiveth all her

her light put upon her from Christ; for the Doctrine of the Church (which is the light of the Church) is from God and not of men.

Q. *Into how many points may we draw the doctrine of this Book?*

A. Into four.

Q. *Which be they?*

A. Precepts, Prophecies, Promises, and Threatnings.

Q. *Wherein are the Precepts seen?*

A. In the instruction given to the seven Churches.

Q. *Upon how many general points do these instructions consist?*

A. Upon three: a Commendation; a Reprehension, and an exhortation.

Q. *What doth Christ commend in them?*

A. Their vertues: As Patience, Labour, Zeal in the Church of Ephesus, chapter 2. 2. The works of Faith, Repentance, and Charity, together with constancy in Affliction, and true Humility in the Church of Smyrna, chapter 2. 9. Fortitude and valiant Perseverance, in the Church of Pergamus, that notwithstanding the Martyrdom of *Antipas*, a man there put to death for Religion, yet they were not terrified, but held fast the Faith of Jesus Christ, and never forsook it, chap. 2. 13. Love and Service toward their brethren, Faith and Assurance in the promise of God, and increasing in

Piety, so that the end was better than the beginning in the Church of Thyatira. chap. 2. 19. A little increase of Faith, keeping of the word of God, and a free confession of his Name, in the Church of Philadelphia. ch. 3. 8

Q. *What doth Christ reprehend in them?*

A. Their Vices. as the lack of love in the Church of Ephesus, chap. 2. 4. Hypocrisie in the Church of Smyrna, of such a said they were Jews, but indeed were the Synagogue of Satan, that is, they did professe themselves Christians in word, but shewed it not in deed, chap 2. 9.

The bearing with false doctrine in the Church of Pergamus: For they suffered the Nicholaitans amongst them, that as *Balaam* did, taught the People of God to stumble in two things, causing them to commit Fornication, both in Body and Soul: In Body, by abandoning their Wives to common use, In Soul, by sacrificing to their Idols for Superstition sake, chap. 2. 14.

The like vice is reprehended in the Church of Thyatira, that suffered *Jezebel* a wicked Woman, to set abroach false and abominable Doctrine tending to Fornication and Idolatry amongst them, chap. 2. 20.

At Sardis their works were fair in outward shew, but inwardly nothing but filth and rottenness, Chapter 3. 15. At

At Laodicea they were time-servers, and halted between two Opinions, and were neither hot nor cold, chap. 3. 4.

Q. *What doth Christ exhort them unto?*

A. Repentance, and amendment of life.

Q. *To their Repentance, what is annexed?*

A. A gracious promise, to be written in the Book of Life.

Q. *To their wilful perseverance, in their sin, what is annexed?*

A. A heavy threatning, that he will come suddenly upon them as a Thief, and they shall not know the hour, chap. 3. 3.

Q. *Having learned the state of things as they stood for the present, when this Revelation was given, what next succeedeth?*

A. The Prophesie of things to come, which is either general, as touching such things as should happen to the whole world; or particular, but (yet of more moment than the former) as touching such things as should happen to the Church.

Q. *What is the end of the Prophesie of of the Church?*

A. That the Faithful, admonished before hand of the assaults and bloody attempts which the Devil and the World should make upon the Church, might be confirmed in Faith and Patience, to stand resolute in despite of both

both, till the day of the coming of Christ Jesus.

Q. *What is the end of the Prophesie of the World?*

A. To shew the Judgment that God should execute upon the Enemies of his Church, and the sealing up of the Book before the execution of those Judgements, that they may be kept from evil, as appeareth by the 7, 8, and 9. Chapters.

Q. *If the Elect were kept from evil, to what end was this Revelation given to foreshown them that they should suffer trouble and persecution?*

A. To be kept from evil is understood, that notwithstanding all the violence and persecution offered them, yet they were not overcome or driven from Faith, or the hope they had of eternal Happiness, but therein they did joy and triumph, howsoever the world thought them plunged in despair and sorrow.

Q. *What is the second vision that* John *had?*

A. The vision wherein into was revealed unto him the Majesty of God the Father, to give the greater authority unto this Book; wherein his excellency is likewise set forth unto us, (as well as the Sons) in a description fit for our capacity.

Q. *How is the glory of the Father described?*

A. In

A. In these six things: In the figures of his Office, of his nature, of his assistance, of his effects, of the instruments which he Imployeth to that purpose, and of the events that follow.

Q. *What is his Office?*

A. To judge the whole earth, and therefore he is apprehended of *John* sitting upon a Throne, ch. 4. 2.

Q. *How is his nature represented?*

A. By the beauty of the Jasper-stone and of the Sardine, ch. 4 3.

Q. *What are his assistants?*

A. The honourable company of Prophets and Apostles, cloathed in white rayments, and crowned with Gold, ch. 4. 4.

Q. *What are the effects of his magnificence?*

A. Lightning, Thunder, and Voices, *&c.*

Q. *Who be his instruments?*

A. The company of the Celestial creatures, in number four; that is, so many as are needful, for the execution of the will of God, through all the corners of the world, and the whole Army of Creatures under Heaven, figured unto us by the Sea of Glass, like unto Chrystal.

Q. *Why are the Celestial creatures said to be full of eyes?*

A. Because of their watchfulness in the service of God.

Q. *Why is the first compared unto a Lion?*

A. Because of his courage.

Q. Why the second to an Ox?

A. Because of his strength.

Q. Why hath the third the face of a man?

A. Because of his prudence.

Q. Why is the fourth likened to a flying Eagle?

A. Because of his agility and swiftness.

Q. What are the events that follow the description of his magnificence?

A. The praise and glory which the Angels give unto him that sits upon the Throne; and the reverence and homage which the Elders shew unto him.

Q. In what manner?

A. By prostrating themselves before him, casting their Crowns at his feet; ch. 4. 10.

Q. Having proved so great authority to the words of the Revelation in the description of the Majesty of the Giver, what follows?

A. The presentation of the two books, whereof the one being great and large, written within and without and sealed with seven seals, containeth the History of the World; the other being but little, includeth the History of the Church.

Q. Who opens the seals of this book?

A. Christ Jesus.

Q. Were none found fitted thereunto but he?

A. Yes;

A. Yes; a general Proclamation was made by an Angel, to see if any were worthy to open it; but none, neither in Heaven nor Earth, nor under the Earth, was found able or worthy to open, or look upon the Book, save the Lyon of the Tribe of *Judah*, and the Lamb that stood in the midst of the Throne, and of the Elders, which was CHRIST JESUS, ch. 5. to 10.

Q. *What do we learn by this, that none were able to unclose the book but he?*

A. That he only is the Mediator between God and Man, that no other Creature, either in Heaven or Earth, is acquainted with the secret counsels of God, or can reveal them unto us, but he.

Q. *Why is he called a Lyon and a Lamb, names of a contrary nature?*

A. He is called a Lyon in respect of his power and strength, and a Lamb in respect of his patient sufferance.

Q. *What was contained in this Book, when Christ had opened it?*

A. The eternal purpose of God for the punishing and pouring forth plagues upon the world.

Q. *What moved him thereunto?*

A. The incredulity and wickedness of men.

Q. *What were the plagues?*

A. Of two sorts; either such as are

flicted other Creatures, as the earth, sea, herbs, plants, fountains, &c. ch. 8. or such as were inflicted upon men, chapter 9.

Q. What were those?

A. Those were of two sorts: either by way of torment, or cruel murther.

Q. What is the cause of that Tyranny?

A. Smoak and Sulphur, which issued from the bottomless pit; whereby is figured the spiritual darkness, with which mens consciences were tormented; and from this darkness of mind, at the last did issue the other plague of slaughter and bloodshed, so many years expressed and published through Christendom by the Popes of *Rome*, ch. 9. 15.

Q. What is the general use of the precedents?

A. As touching the person of God, we learn three things: First, his loving favour in denouncing and giving knowledge before-hand, by evident tokens, what rigour he purposed to execute afterward, if he saw no amendment in the course of mens lives, chapter 6. Secondly, his merciful care over his Flock, in arming them with defensive Armour, to cover them against the flood of those evils, that were to overshadow the whole World, chap. 7.

Thirdly,

Thirdly, the truth of his Justice, in executing all those plagues upon the world, which he hath foretold, chap. 8. 9.

Q. What do we learn as touching our selves?

A. Three things: attention, to regard the threatnings of God, repentance, to be sorry for our sins; and amendment of life, to prevent the rigour of his Justice.

Q. What as touching the instruments of God, which he used in executing his will

A. Three things; First, that they were Angels: Secondly, that they were obedient at the beck: and Thirdly that they were expeditious in performance of their charge.

Q. What learn we as touching the Elect?

A. Three things: First, their place they stood before the Throne, and before the Lamb; whereby it is shewed, that as they are under the protection of God, so are they always ready to do him service. Secondly, their Habit; they were cloathed in white Robes, washed in the blood of the Lamb? whereby is signified their pure, peaceable, and Royal dignity. Thirdly, their victory; they had palms in their hands; whereby we are put in mind of the combates which they sustained for

the

the name of God, and the eternal triumphs which they have in Heaven, by the communion and fellowship of our Saviour Christ Jesus, chapter 7. 9.

Q. *What as touching the natural man?*

A. Spiritual misery, which spreads it self into three branches: poverty of heart; for lack of understanding, blindness of mind, for lack of faith; and nakedness of Soul, for lack of the white Robe of righteousness in Christ Jesus, chapter 3. 17.

Q. *What as touching regenerate men?*

A. Three properties; strength of faith, keeping of the word of God, and free confession of his name, chapter 3. 8.

Q. *Proceed unto the vision of the second Book. Who held the second Book in his hand?*

A. A mighty Angel, chap. 10. 1.

Q. *Whom do you understand by that Angel?*

A. Our Saviour Christ, that held the Book open in his hand.

Q. *How is he described?*

A. In great glory and magnificence.

Q. *To what end?*

A. To procure the greater authority to this prophecy following.

Q. *What was contained in the Book which he held?*

A. The

A. The Prophetical History of the Church.

Q. To whom did he give it?

A. To *John*.

Q. How did he command him to use it?

A. He bid him eat it; that is, comprehend, and throughly understand it.

Q. How is the History of the Church divided?

A. Into two parts; into the ministry or deeds of the Prophets, and the whole body of the Church.

Q. In How many things consisteth the deeds of the Prophets, or Ministers of the Church?

A. In three things; In their fighting under the Cross, in their murthering, and in their raising up again.

Q. When began their fight?

A. Presently upon the death of Christ.

Q. How long did it continue?

A. A. thousand two hundred and sixty years.

Q. The Text saith, Days, chap. 11. 3.

A. True, but it is to be understood years, after the example of *Ezekiel* and *Daniel*, who interpret their visions in like manner. Days for years.

Q. Who was it that was prophesied that he should murther, and almost quite extinguish their doctrine?

A. Pope *Boniface* the eight, who entred into the Papacy at the expiration of

of 1260 years, chapter 11. 7.

Q. *How did he obtain the Papacy?*

A. By subtility, who in the night by a false Oracle, perswaded his predecessor *Celestine* to resign his authority unto him.

Q. *How long did he rule?*

A. Three years and a half; during which time, the Church of Christ seemed to be dead, and lye unburied.

Q. *Where?*

A. In the streets of *Rome.*

Q. *The Text saith of* Sodom, *and* Egypt, *how then do you say of* Rome?

A. *Rome* is a spiritual *Sodom*, and a spiritual *Egypt*; *Sodom* in her spiritual adultery, *Egypt* in her spiritual oppression of the Church.

Q. *Who raised the Church again?*

A. The spirit of life coming from God chapter 11.

Q. *When?*

A. Presently upon the death of *Boniface.*

Q. *Did the Spirit of God raise up those that had been slain?*

A. No.

Q. *The Text saith, they ascended up into Heaven in a Cloud?*

A. We are to understand by the use of the Scripture, that the Church of the wicked is commonly called the World, or the Earth; and the Church of the Faithful and Elect, is called Heaven.

Heaven, therefore when it is said they ascended up into Heaven, the meaning is, they were withdrawn from the tyranny of the wicked world; and gathered into the Celestial Church, that is, seeing the Temple and publick places were not open unto them, secret places were sanctified unto them, as if it were Heaven, apart from the rest of the World.

Q. *What effects follow this separation?*

A. Fear and terror in their enemies; joy & thanksgiving in the Saints of God, that he did vouchsafe to challenge his authority and soveraign power over the world, ch. 11. 12. 17.

Q. *Having touched the Mystry of the Church, let us return to the other part of our division: How doth the whole body of the Church divide it self?*

A. Into two parts: into the Jewish Christian, and into the Christian Catholick Church; which consisteth not only of Jews, but of the believing Gentiles also.

Q. *When began the Christian Jewish Church?*

A. At the instant of the conception of our Saviour Christ.

Q. *When began the Christian Catholick Church?*

A. At that time, when by the preaching of the Apostles, the Gentiles were converted, and did embrace the glad-tidings of the Gospel. Q. *What*

Q. *What doth Saint John here contain for our instruction?*

A. The estate both of the Jewish and Christian Catholick Church, warning, or as it were, subject to the infirmities of her enemies.

Q. *What is the Christian Jewish Church compared unto?*

A. A Woman with Child, ch. 12. 1.

Q. *Why?*

A. Because like unto a fruitful Woman, it is continually to bring Children unto the Lord.

Q. *How is that Woman described?*

A. By her attire, and by her standing, ch. 12. 2.

Q. *How was her attire?*

A. Of two sorts; the clothing of her body, or the ornaments of her head.

Q. *How was her body clothed?*

A. With the Sun.

Q. *What is thereby signified?*

A. The inestimable glory given unto the Church of God.

Q. *How was her head adorned?*

A. With a Crown of Twelve Stars.

Q. *What is thereby signified?*

A. The Kingdom of Heaven, which belongeth unto the Church.

Q. *How did she stand?*

A. Upon the Moon.

Q. *What do we learn by that?*

A. That the true Church trample under

under her feet all variableneſs, unto which all things under the Moon are ſubject,

Q. *What was her conflict?*

A. She travailed, and was in danger to have her Child devoured, chapter 12. 4.

Q. *By whom?*

A. By a fiery Dragon that had ſeven Heads, and upon every head a Crown, and ten Horns.

Q. *What do we underſtand by the Dragon?*

A. Satan.

Q. *What by ſeven Heads?*

A. His wonderful Policy and wiſdom; able at once to diſturb the ſeven Churches, that is, the Univerſal Church.

Q. *What by his ſeven Crowns?*

A. His magnificence and authority, every head being as the head of a King.

Q. *What by his ten Horns?*

A. His great power, ſufficiently furniſhed to hurt the whole world.

Q. *What is underſtood by the Children whom he would devour?*

A. Chriſt myſtical; that is, one and entire Chriſt in a myſtery, compounded of the perſon of Chriſt, as of the head, and of the Body of the Church, and of all the members thereof, united to the head by his Spirit.

Q. *How was the Church delivered?*

A. God took it up into Heaven, and prepared

prepared a place for the Mother in the Wilderness.

Q. *Did Satans malice so end?*

A. No; he gave two assaults more.

Q. *Where was the first?*

A. In heaven, ch. 12. 7.

Q. *In what manner?*

A. He accused the Elect of God day and night.

Q. *What was his success?*

A. He was thrown down from thence by the power of *Michael*, that is, of Christ Jesus.

Q. *Wherein was his Second Assault?*

A. In Earth, upon the Mother of the Child, and upon the rest of her seed; that is, upon the Church of the Jews, and the Church of the Gentiles, afterward gathered together in Christ.

Q. *How did the Mother, that is, the Church of the Jews escape in this assault?*

A. She was carried by the power of God, as by the wings of an Eagle, into a place of refuge.

Q. *What place was that?*

A. *Bella* a town seated on the other side of Jordan, in a distant Country.

Q. *How did Satan pursue her?*

A. With a flood of water cast out of his mouth.

Q. *What understand you by the flood of water?*

A. The Romans, which destroyed Jerusalem, and the Sanctuary that was therein.

Q. *Who*

Q. *Who drank up the flood of water, that it did not hurt the Church?*

A. The Earth, that is, the wicked sort of the Jews, whose bloody massacre satisfied the fury of the Romans, so that the Elect had liberty to escape.

Q. *When Satan saw himself again prevented, how did he take it?*

A. He was wroth, and made War upon the rest of the seed of the Woman that is, upon the Christian Catholick Church.

Q. *How many principal things are we to note in the History of the Christian Catholick Church?*

A. Three: Her combate, her Victory, and her Glory.

Q. *With whom were her combates?*

A. With two kinds of beasts: the one whereof had seven Heads, and came out of the Sea; the other had two heads and sprang out of the earth, ch. 13.

Q. *What do you understand by the first Beast?*

A. The Tyranny inflicted upon the Church by the civil Government of the Roman Empire.

Q. *What by the second Beast?*

A. The persecution of the Papistical Hierarchy, by the succession of popes.

Q. *How did this Beast rise?*

A. By little and little out of the Earth,

Q. What

Q. *What is to be understood by the two horns of the Beast?*

A. Two Swords and two Keys, Temporal and Spiritual Power.

Q. *What by his speaking like a Dragon?*

A. Subtility and falshood, like the old Serpent.

Q. *What by the taking of the mark in their right hands and foreheads?*

A. The profession, obedience and allegiance of all to the Beast, which otherwise suffers not to buy and sell, that is, not to have civil commerce.

Q. *Against whom doth the Church obtain his Victory?*

A. Against the two beasts, and Dragon before spoken of, and against the Whore of the Spiritual Babylon, described in the 17. chapter.

Q. *What is understood by the Whore of Babylon?*

A. The great City of Rome, which reigneth over the Kings of the Earth, ch. 17, 18.

Q. *Shall she undoubtedly fall unto shame and ruine?*

A. She shall, the Spirit hath said it expressly.

Q. *By whose hands and power?*

A. By the power of ten Kings, formerly her favourites, into whose hearts God shall put to execute the fury of his decreed wrath upon her.

Q. How

Q. *How shall her lovers take it?*

A. They shall stand afar off for fear saying, *Alace alace, the great [illegible] bylon, that mighty City in one [illegible] she is made desolate?*

Q. *Shall she not rise again, and be restored?*

A. She shall not, she shall sink in destruction, as the stone cast into the Sea, ch. 18. 21

Quest. By what means doth the Church get Victory over her Enemies?

A. By the Assistance of Christ her head, and Captain.

Q. *Into how many points doth his assistance spread?*

A. Into four; the preaching of his word, and the works of Faith, patience, and obedience, set down in the fourteenth Chapter; and into threatnings and judgments proceeding from his divine justice, declared in the 15. and 16 Chapters.

Q. *Wherein consisteth the glory of the Church?*

A. In her perpetual triumph in the world to come, joyned to her bridegroom Christ Jesus, in joy that never shall have an end: a taste of which joy is in some sort made manifest unto us, chap. 21. 22.

Q. *But what shall become of the enemies of the Church?*

A. The

A: They shall have their portion in the lake that burneth with fire and brimstone, which is the second death, ch. 21. 8.

Q. *How many kinds of deaths are there incident to man?*

A. Two; the first, which is a separation of the Soul from the Body, and of this kind of death all sorts of People must Taste, as well the Godly as ungodly; and the second, which is a separation of the Soul and Body from the presence of God for ever, to remain in darkness, and this is the death that the wicked only must die.

FINIS.